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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 24, 1842. VOL. XXI.—NO. 52

RELIGIOUS MISCELLANY.

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PERSECUTION IN FRANCE.

Although the Charter of 1830 guaranties Religious Liberty to France, yet there is no end to the obstacles which the Government, through its police officers, incited by the Romish priests, throws in the way of every attempt to open Protestant worship in any place where it never before existed. The following narrative of facts, taken from a French Protestant Journal, (L'Esperance,) furnishes a confirmation of what we have just said, and is, on other accounts, full of interest.

In 1830 the village of Senneville, of about 400 inhabitants, and situated at a league from Mantes, requested that the curate of the parish would take the trouble of coming to perform worship instead of obliging his flock to go to the neighboring village, at the distance of half a league. The curate refused, and the inhabitants invited there a priest of the French church, and erected him a place of worship in twenty-nine days. The civil authority sued the minister, and the meetings were stopped.

Thus, during ten years, Senneville was without a pastor, worship, or religion. The Romish priest came, it is true, once a month, to say mass, but he had but a few auditors, and hardly any would have recourse to him as a minister. However, the inhabitants, wishing to remain no longer in this state, wrote, in their simplicity, several letters to his Majesty, Louis Philippe, to obtain permission to become Protestants. But they received no answer.

A foreign and pious merchant, passing the hamlet, offered them religious tracts. They said that they found in these the religion of their fathers, and asked him earnestly what they should do to embrace the Protestant faith. In fact, these villagers possessed Bibles, from which they had for centuries received some idea of the truth; it is even said that Senneville had participated in the movements of the Reformation, and to this is to be attributed the however inconsiderable knowledge they had of the Christian religion. The Bibles bear the date of 1581.

As the villagers had asked the permission of his Majesty to turn Protestants, they declared at the same time to the colporteur that they desired to make a formal abjuration of Roman Catholicism, in writing, and they inquired how they could obtain a Protestant minister.

M. Roussel, who, at that moment, was at St. Germain, at eight leagues from Senneville, was informed of what had taken place in that hamlet; he went there, was well received, and, in a few days, was requested in a letter from the principal inhabitants, to establish among them the evangelical worship. M. Roussel returned, was given the key of the chapel, which had been closed for ten years, and there, with the Bible of 1581 in his hand, announced to an assembly composed of 150 persons that he came not to teach them a new religion, but the eternal gospel of the Savior. As these good people, more zealous than learned, had spoken to him also of their desire to declare themselves Protestants in a mass, he informed them that even before adopting the evangelical worship, it would be best to know the faith they wished to embrace, and that they should not take that step before having from his mouth the exposition he was about to make.

After this preparatory address, M. Roussel's hearers still persisted in their first desire, but now with greater light. In truth, they had not been less astonished than rejoiced to learn that we believe in Jesus as God, and in the Holy Spirit, as a person of the Trinity. So much had they heard against our faith, that they were happy to know that it retains the doctrines of the Roman Church which they desire to keep, whilst, with them, it rejects its superstitions.

We would here remark that this is a proof that those who are not yet thrown into the torrent of incredulity, retain, as if by instinct, the great truths of Christianity—also, they refuse to admit the mercenary doctrines by which the truth is suppressed.

It was resolved that the next meeting should be held, not on the Sabbath, but on the following Thursday, which was to be a festival in that part of the country, but as regular worship was then to be begun, M. Roussel advised the owners of the chapel to send the Mayor a written declaration of their intention of assembling every Sunday for the purpose of hearing the gospel preached. This notice was given, signed, and sent to the Magistrate. Each there expected to pursue peaceably a course thus peaceably commenced, when sixteen of the signers of the declaration received, individually a summons from the King's Attorney, to appear before the Judge of Instruction of Mantes, on the next Thursday. This day had been chosen so as to interfere with their assembly. M. Roussel, thinking that the villagers summoned would be frightened by the novelty and singularity of the act, appeared before the Judge of Instruction, and declared that it was by his advice that the declaration to the Mayor had been made, and informed the King's Attorney of his intention of returning to preach at Senneville on the next Sabbath.

He accordingly went to the hamlet on the day appointed; he agreed with the owners of the chapel to lease it to him, and entered the pulpit. In the middle of his discourse he saw the Mayor with his scarf enter, accompanied by two soldiers. He approached the pulpit, and requested to know by what authority he officiated. He was answered, by no authority, and none was desired, and that the declaration already made was sufficient according to law. The Mayor retired, made out the minute, and the service was continued. Before his arrival about eighty persons had assembled in the chapel; after his departure, there were one hundred and fifty in the room, as if the inhabitants wished to testify, by their presence, their approbation of the worship opposed.

Before quitting the hamlet, M. Roussel declared to the inhabitants, before the officer present at the service, that he would return to preach on the next Sabbath.

On the day agreed upon he presented himself, the signed lease was given him, he went to the chapel, and found on the threshhold fifty soldiers armed, and ready to prevent his passage. He then learned that the possessor of the key had been summoned to deliver it to the Mayor, by what authority we know not.

In the presence of the armed force M. Roussell requested to speak to the captain; he, followed by the Mayor, the assistant, the sergeant, &c., removed a few paces from the crowd. Here M. Roussel took out his Bible, and said, 'Mr. Captain, I desire, first of all, to convince you that I have not come here to oppose the authority, not to excite others to rebellion. This is the text from which I preached last Sabbath: 'Let every one submit to the higher authorities, for all authority comes from God;' and as the pastor began to develope this idea of obedience due to superiors, 'Listen, listen, gentlemen,' said the Captain to those who had followed him; 'this is the way to obey!'

Strange concurrence of circumstances, which led even those who had come with the intention of opposing the sermons, to be willing to profit by them themselves, in repeating them to their followers!

At length the Captain demanded if M. Roussel would retire; he answered that he was resolved to preach; and as the first said that he would oppose it by force, M. Roussel declared that to be sufficient to make him retire, but he required that a minute of the opposition offered should be made. Ten minutes were given M. Roussel to go out of the village; he obtained a quarter of an hour, and went to Mantes to the Subprefect, with the purpose of learning his intentions, and was informed that a prosecution would be made against him; he declared that he had returned to preach, not with the intention of disobeying the authorities, but only to determine the formal opposition which was to bring on this prosecution, and that his only fear had been, lest, should he not return, his absence might be interpreted as an abandoning of the matter, and that then Senneville would be left without worship or pastor.

To sum up, M. Roussel appeared before the Judge of Instruction to answer in regard to this affair, and he is awaiting the prosecution about to begin.

We would add, that this account is scrupulously exact, and that M. Roussel was accompanied in his journies by a friend, of whom we have, thus far, said nothing, so as to render the relation more simple. This friend has also appeared before the same Judge, to give, doubtless, his testimony. This is the state of things in a country that, fifty years ago, fought for liberty, and, twelve years ago, completed the work, as she thought.

THE TWENTY-SECOND OF DECEMBER.

Let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian Religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary. Let us cherish these sentiments, and extend this influeuce still more widely; in the full conviction, that that is the happiest society, which partakes in the highest degree of the mild and peaceable spirit of Christianity.—*Webster's Plymouth Address.*

THOUGHTLESS PRAYER.

'Let a man ask himself whether he really would have the thing he prays for; let him think, while he is praying for a spirit of forgiveness, whether, even at that moment, he is disposed to give up the luxury of anger. If not, what horrible mockery it is! To think that a man can find nothing better to do, in the presence of his Creator, than telling off so many words, alone with his God, and repeating his task like a child, longing to get rid of it, and indifferent to its meaning!'

To the Editors of the Christian Register.

THE SABBATH.

Sirs,—If you will be so kind, as to publish the following testimony of Dr. Farre, before a Committee of the British House of Commons, in 1833, with regard to the Christian Sabbath, you will oblige me, and may peform an important service to the community. I am desirous of calling the attention of our distinguished Physicians to this subject, and of getting the results of their observations with regard to it.

Any communications directed to me at No. 28 Cornhill, Boston, will be gratefully received by

Truly yours, &c.,

JUSTIN EDWARDS.

Boston, Dec. 17, 1842.

'I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of *rest*. In a theological sense, it is a *holy* rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of *compensation for the inadequate restorative power* of the body under *continued* labor and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see, from the analogy, that 'the Sabbath was made for man,' as a necessary appointment.

A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life) prevents man from destroying himself, is the alternatig of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balanie for the attainment of a *long* life. Hence one day in seven by the bouuty of Providence, is thrown in as a day of compensatin, to perfect by its repose the animal system.

You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of *continued* diurual exertion and excitement on his animal system is not so immediately apparent as in the brute; but in the long run he breaks down more suddenly; it abridges the length of his life and the vigor of his old age which (as to mere animal power) ought to be the object of his preservation. I consider therefore tha, in the beautiful provision of Providence for the preservation of human life, the sabbatical appointment it is to be numbered amongst the *natural duties*, if the preservation of life be admitted to be a duty and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man.'

Question. 'In your own practice have you thought it necessary to carry on the whole of your occupation on a Sunday as on the other six days of the week?'

Answer. 'Certainly not.'

Question. 'Do you think your patients have suffered thereby?'

Answer. 'Certainly not.'

Question. 'Of course in extreme cases you do?'

Answer. 'I consider that the two officers of healing, so to speak, are the clergyman and the medical man; they are the only two classes of persons called on to labor on that day for the benefit of the community. I have found it essential to my own well-being to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates and in active service this is painfully apparent.'

Question. 'As a seventh day is absolutely necessary for the rest of man, what do you say to the habits of clergymen, who must of necessity labor on the seventh day?'

Answer. 'I have advised the clergyman, in lieu of his Sabbath, to rest on a day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day, and to preserve others, I have frequently suspended them for a season from the discharge of th se duties.'

Question. 'So that the clergyman furnishes an illustration of your own principle as to the ill effects of working on the seventh day continually?'

Answer. 'Yes, certainly: I would say further, that, quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life.'

Question. 'Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, you recommend to abstain on the seventh, and in the course of life they would gain by it?'

Answer. 'Assuredly they would, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, for which it was appointed by unerring wisdom.'

Question. 'And in fact more mental work would be accomplished in their lives?'

Answer. 'Certainly, by the increased vigor imparted.'

Question. 'A human being is so constituted that he needs a day of rest both from mental and bodily labor?'

Answer. 'Certainly. You have drawn the inference from the tenor of my evidence and argument, which I wish to leave on the mind of the legislative body.'

PATMOS.

We were close in with 'the isle that is called Patmos' several hours, and I had a good opportunity of examining its appearance, so far as is possible, from the sea. It is about twenty miles in circumference, and its aspect is forbidden and cheerless. The shores are in most places steep and precipitate and from our vessel it appeared as if the inhabitants would be in constant danger of rolling down into the sea.—The highest part of the island is surrounded by a monastery, dedicated to St John, round which are built the houses of a respectable town. We could discover very few trees. The sailors were lavish in their praises of the inhabitants.

It was with unuterable feelings I gazed upon this dreary rock. The situation of the weeping exiles was before me, who were banished from the pleasures and applauses of imperial Rome, and were sent to inhabit this dull and distant region, with none to converse with but sufferers in the same calamities, whose very attempts at consolation would only add still deeper sorrow. What must they have felt, and how must they have wept, when they beheld from the horizon the little speck that was to constitute their world? There was one among the exiles whose brow was calm, whose eye was bedimmed by no tear, and from whose countenance seemed to beam the serenity of a spirit in bliss. It was the beloved disciple of the Lord. The banishment of the venerable apostle was from a cause perhaps different from that of any of the exiles who has preceded him, as it was 'for the word of God, and for the testimony of Jesus Christ. Revelation i. v.

Standing upon one of the eminences, of the island, and turning towards the continent, St. John would be able to distinguish mountains that might also be seen from the whole of the seven churches of Asia: and as he had planted some of them with his own hand, and probably visited all of them, can we doubt he often would stand thus, and looking towards these interesting spots, lift up his hands to heaven, and pour out his soul in prayer that He who walked among the golden candlesticks, would continue to visit them in mercy and save them from the power of the Anti-Christ that was to come. It is one of those thoughts upon which the mind so much delights to dwell, that from this rock, surrounded only by other similar rocks, and looking out upon distant mountains, there should have been an insight given into futurity further and clearer than in any other place was ever afforded unto mere man.—*Hardy's Notices of the Holy Land.*

THE GOSPELS.

Suppose then that these books are put into our hands for the first time;—disinterred, if you please, from a chamber in Pompeii;—without title, name, date, or other external description; and that with unembarassed mind and fresh heart, we go apart with these treasures to examine them.

It is not long before their extraordinary character becomes evident. All minds are known by their works,—the human quite as distinctly as the divine: and if 'the invisible things of God' 'are clearly seen' 'by the things that are made,' and on the material structures of the universe the moral attributes of his nature may be discerned,—with much greater certainty do the secret qualities of a man's soul,—his honesty or cunning, his truthfulness or fraud,—impress themselves on his speech and writings. To a clear eye his moral nature will unerringly betray itself, even in a disquisition; more, in a fiction; more still, in a history; and most of all, in a biography of a personal companion and teacher, drawing forth in turns his friendship and grief, his pity and terror, his love and doubt and trust his feelings to country, to duty, to God, to heaven. Accordingly in these Gospels, and in the Journal of travels and Collection of letters, which carry out and illustrate the development of a new religion, I find myself in the presence of honest and earnest men, who are plainly strangers to fiction and philosophy, and lead me through realities fairer and diviner than either. They take me to actual places, and tell the events of a known and definite time. They conduct me through villages, and streets, and markets; to frequented resorts of worship, and hostile halls of justice, and the tribunals of Roman rulers, and the theatres of Asiatic cities, and the concourse of Mars' hill at Athens: so that there is no denying their appeal, these things were 'not done in a corner.' Yet their frank delineation of public life is less impressive, than their true and tender touches of private history. Following in the steps of the world's domestic prophet, they entered, evening and morning, the homes of men,—especially of men in watching and in grief, the wasted in body or the sick in soul: and the unconsciousness with which the most genuine traits of nature gleam through the narrative, the infantile simplicity with which every one's emotions, of sorrow, of repentance, of affection, give themselves to utterance, indicate that, with One who bare they the key of hearts, the writers had been into the deep places of our humanity. The infants in his arms look up in the face of Jesus as we read; the Pharisee mutters in our ear his sceptic discontent at that loving 'woman who was a sinner' kneeling at the Teacher's feet; and the voice of the bereaved sisters of Lazarus trembles upon the page.

But, above all, these writings introduce me to a Being so unimaginable, except by the great Inventor of beauty and Architect of nature himself, that I embrace him at once, as having all the reality of man and the divinest inspiration of God. Gentle and unconstrained as he is, ever standing, even on the brink of the most stupendous miracles, in the easiest attitudes of our humanity, so that we are drawn to him as to one of like nature, we yet cannot enter his presence without feeling our souls transformed. Their greatness, first recognized by him, becomes manifest to ourselves: the death of conscience is broken by his tones; the sense of accountability wakes life within the deep; new thoughts of duty, shed from his lips, shame us for the past and kindle us for the future with hope and faith unknown before. His promise fulfils itself, whilst he utters it; and whenever we truly love him, God comes, and 'makes his abode with' us. He has this peculiarity: that he plunges us into the feeling, that God acts not *there* but *here*; not *was once*, but *is now*; dwells, not *without us*, like a dreadful sentinel, but *within us*, as a heavenly spirit, befriending us in weakness, and bracing us for conflict. The inspiration of Christ is not any solitary, barren, incommunicable prodigy; but diffusive, creative, vivifying as the energy of God:—not gathered up and concentrated in himself, as an object of distant wonder; but reproducing itself, though in fainter forms, in the faithful hearts to which it spreads. While in him it had no human origin, but was spontaneous and primitive, flowing directly from the perception and affinity of God, it enters our souls as a gift from his nearer spirit, making us one with him, as he is one with the Eternal Father. Children of God indeed we all are: nor is there any mind without his image: but in this Man of Sorrows the divine lineaments are so distinct, the filial resemblance to the Parent-spirit is so full of grace and truth, that in its presence all other similitude fades away, and we behold his 'glory as of the *only* begotten of the Father.' It is the very spirit of Deity visible on the scale of humanity. The colours of his mind, projected on the surface of Infinitude, form there the all-perfect God. The mere fact of his consciousness of the alliance with the Creator, and his tranquil announcement of it, without the slightest inflation, and amid the exercise of the meekest sympathies, appears to me all-persuasive. From whom else could we hear such without disgust? In a moment they would turn respect into aversion, and we should pity them as insanity, or resent them as impiety. But to him they seem only level and natural; we hear them with assent and awe, prepared by such a transcendent veneration as only a being truly God-like could excite.—*James Martineau.*

FUNERAL ORATION UPON LUTHER, BY MELANCTHON.

'Although amidst this general mourning my voice is so obstructed by deep affliction and tears, yet something I would attempt to say, not to eulogize the dead as the heathen do, but to admonish the living in this vast assembly, and especially to impress just sentiments upon the junior part of the auditory respecting the government of the church and its dangers, that they may learn what to desire, and by what examples to regulate their lives. Wicked and infidel men represent every thing in the present apparent confusion of human affairs as the result of mere chance; but confiding in the numerous and explicit declarations of God himself, we distinguish the church from the promiscuous multitude of mankind, and affirm that it is under divine superintendence and protection. To this we constantly look, obeying our lawful governors, and cherishing a pious reverence for those guides and instructors whom we choose.

'It will be necessary to advert to these considerations as often as the name of the Reverend Doctor Martin Luther, our most beloved father and teacher, is introduced, whom we love and honor, detestable as he appears in the eyes of many wicked men; and whom we know to have been raised up by heaven as a minister of the true gospel, by evidences which, notwithstanding the charges of our opponents, prove that his doctrines were neither seditious, nor dispersed abroad with a blind and impetuous zeal.

'In this place, and on these occasions, many things are usually said in a panegyrical strain respecting the personal endowments of the deceased; I propose, however, to omit these, and advert chiefly to his ecclesiastical function. Intelligent and pious persons will admit, if he were the means of promoting useful and necessary truth in the church, we ought to be grateful to the providence of God for raising up such a light, while his labors, faith, perseverance, and other virtues, ought to be duly acknowledged, and his memory tenderly cherished by all worthy men.

'The Apostle St. Paul represents Christ as 'having ascended on high to give gifts unto men,' that is, the preaching of the gospel and the Holy Spirit; for the purpose of communicating which, 'he gave some apostles, and some prophets, and some evangelists, and pastors and teachers; selecting them from amongst those who read, study, and delight in the sacred writings. Nor are they only called into the Christian service who occupy the more ordinary stations, but others are frequently introduced, under the direction of learned men, into this holy warfare; and it is both pleasing and profitable to witness the care of God to his church throughout all ages, in sending a continued succession of useful men, that as some fall in the glorious field, others may instantly rush forward to take their places. The first of our race who nobly occupied the foremost ranks were Adam, Seth, Enoch, Methuselah, Noah, Shem, and Lot. The latter, being yet alive, and dwelling in the neighborhood of Sodom, when the inhabitants of the earth, forgetting the instructions of Noah and Shem, became addicted to idolatry, God raised up a coadjutor to Shem in the person of Abraham, to co-operate in the great work of propagating divine truth. To him succeeded Isaac, Jacob, and Joseph, who kindled the light of true religion in Egypt, at that period the most flourishing empire in the world; and to them Moses, Joshua, Samuel, David, Elijah and Elisha, Isaiah, Jeremiah, Daniel and Zachariah. After them arose Esdras, Onias, and the Maccabees; then Simeon, Zacharias, John the Baptist, Christ and his Apostles. I am delighted to contemplate this unbroken succession, which affords conspicuous evidence of the presence of God in his church. The apostles were succeeded by a troop, so to speak, of inferior warriors, but nevertheless distinguished of heaven, Polycarp, Irenæus, Gregory of Neocæsarea, Basil, Augustin, Prosper, Maximus, Hugo, Bernard, Talerus, and others; and although the latter ages present a more barren prospect, God has always preserved a proportion of his servants upon the earth, and now, through Martin Luther, a more splendid period of light and truth has appeared.

'To this enumeration of the most eminent amongst the sons of men who gathered and reformed the church of God, may be added others who may be regarded as the flower of mankind. Solon, Themistocles, Scipio, Augustus, and others, who either established or ruled over mighty empires, were indeed truly great men, but very far inferior to our illustrious leaders, Isaiah, John the Baptist, St. Paul, Augustin and Luther, and it becomes us to study this distinction. What, then, are those great and important things which Luther has disclosed to our view, which render his life so remarkable, and for which many are exclaiming against him as a disturber of the church, and a promoter of inexplicable controversies? I answer, that when the Holy Spirit, in his regulation of the church, reproves the world for sin, dissensions arise out of the pertinacity of wicked men, and they alone are capable who refuse to listen to the proclamation of the eternal Father concerning his Son, 'This is my beloved Son, HEAR HIM.' Luther explained the true and important doctrine of penitence, which was involved in the profoundest darkness. He showed in what it consists, and where refuge and consolation could be obtained under a sense of divine pleasure. He illustrated the statements of St. Paul respecting justification by faith, and showed the distinction between the law and the gospel, civil and spiritual justification. He pointed out the true principle of prayer, and exterminated that heathenish absurdity of the church, that God was not to be invoked if the mind entertained the least doubt upon an academic question. He admonished men to pray, in the exercise of faith and a good conscience, to the only Mediator and Son of God, who is seated at the right hand of the Father making intercession for us, and not to images or deceased saints, according to the shocking practice of the ignorant. He also pointed out other services acceptable to God, was singularly exemplary himself in all the duties of life, and separated the puerilities of human rites and ceremonies, which prevent instead of promoting genuine worship, from those services which are essential to obedience. In order that heavenly truth might be transmitted to posterity, he translated the prophetic and apostolic writings into the German language, and with so much accuracy, that his version of itself places scripture in a more perspicuous light than most commentaries. But he published also various expositions upon the sacred writings, which, in the judgment of Erasmus, by far excelled all others; and as it is recorded respecting those who rebuilt Jerusalem, 'with one hand they laid the stones, and with the other they held the sword;' so, while he composed annotations on scripture replete with heavenly instruction, and consoled afflicted consciences by his pious counsels, he was necessitated at the same time to wage incessant war with adversaries of evangelical truth. When it is recollected that this truth, especially the doctrine of faith and the remission of sins, is not discoverable by the merely human eye, it must be acknowledged he was taught of God; and many of us have witnessed his anxious solicitude to impress the great principle of acceptance by faith. Multitudes of the saints will therefore praise God to all eternity, for the benefits which have accrued to the church by the labors of Luther. To God their gratitude is primarily due, and then they will own themselves much indebted to his labors, although infidels, who ridicule the church in general, will consider these noble performances as no better than empty trifling or absolute insanity. The true church does not, as some falsely affirm, promote intricate disputations, throw out the apple of contention, and propose the enigmas of the fabled Sphinx; for to those who judge seriously, and without prejudice, it is easy, from a comparison of opposite opinions, to perceive what are consonant to the statements of heavenly truth, and what are otherwise. Christians are no longer in a state of hesitation on the subject of existing controversies, for when God determined to reveal his will, and display his character in the sacred writings, it is not to be imagined that such a communication would be ambiguous, like the leaves of the ancient Sibyl.

'Some, by no means evil-minded persons, however, express a suspicion that Luther manifested too much asperity. I will not affirm the reverse, but only quote the language of Erasmus, 'God has sent in this latter age a violent physician, on account of the magnitude of the existing disorders,' fulfilling by such a dispensation the divine message to Jeremiah, 'Behold I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out and pull down, and to destroy and to throw down, to build and to plant.' Nor does God govern his church according to the counsels of men, nor choose to employ instruments like theirs to promote his purposes. But it is usual for inferior minds to dislike those of a more ardent character. When Aristides observed the mighty affairs which Themistocles, by the impulse of a superior genius, undertook and happily accomplished, although he congratulated the state on the advantage it possessed in such a man, he studied every means to divert his zealous mind from its pursuits. I do not deny that ardent spirits are some times betrayed into undue impetuosity, for no one is totally exempt from the weaknesses incident to human nature, but they often merit the praise assigned by the ancient proverb to Hercules, Cimon, and other illustrious characters, 'rough indeed, but distinguished by the best principles.' In the Christian church, the apostle St. Paul mentions such as 'war a good warfare, holding faith and a good conscience,' and who are both pleasing to God, and estimable amongst pious men. Such an one was Luther, who, while he constantly defended the pure doctrines of Christianity, maintained a conscientious integrity of character. No vain licentiousness was ever detected in him, no seditious counsels; but, on the contrary, he often urged the most pacific measures, and never, never did he blend political artifices, for the augmentation of power, with ecclesiastical affairs. Such wisdom and such virtue, I am persuaded, do not result from mere human skill and diligence, but the mind must be divinely influenced, especially when it is of the more rough, elevated, and ardent cast, like that of Luther.

'What shall I say of his other virtues? Often have I myself gone to him unawares, and found him dissolved in tears and prayers for the church of Christ. He devoted a certain portion of almost every day to the solemn reading of some of the Psalms of David, with which he mingled his own supplications amidst sighs and tears; and he has frequently declared how indignant he felt against those who hastened over exercises through sloth, or the pretence of other occupations. On this account, said he, divine wisdom has prescribed some formularies of prayer, that our minds may be inflamed with devotion by reading them, to which, in his opinion, reading aloud very much conduced. When a variety of great and important deliberations respecting public dangers have been pending, we have witnessed his prodigious vigor of mind, his fearless and unshaken courage. Faith was his sheet anchor, and by the help of God he was resolved never to be driven from it. Such was his penetration, that he perceived at once what was to be done in the most perplexing conjunctures; nor was he, as some supposed, negligent of the public good, or disregardful of the wishes of others; but he was well acquainted with the interests of the state, and pre-eminently sagacious in discovering the capacity and dispositions of all about him. And although he possessed such extraordinary acuteness of intellect, he read both ancient and modern ecclesiastical writings with the utmost avidity, and histories of every kind, applying the examples they furnished to existing circumstances with remarkable dexterity. The undecaying monuments of his eloquence remain, and, in my opinion, he equalled any of those who have been most celebrated for their resplendent oratorical powers.

'The removal of such a character from amongst us, of one who was endowed with the greatest intellectual capacity, well instructed and long experienced in the knowledge of Christian truth, adorned with numerous excellencies, and with virtues of the most heroic cast, chosen by divine providence to reform the church of God, cherishing for all of us a truly and paternal affection—the removal, I say, of such a man demands and justifies our tears. We resemble orphans bereft of an excellent and faithful father; but while it is necessary to submit to the will of heaven, let us not permit the memory of his virtues and good offices to perish. He was an important instrument in the hands of God of public utility; let us diligently study the truth he taught, imitating in our humble situations his fear of God, his faith, the intensity of his devotions, the integrity of his ministerial character, his purity, his careful avoidance of seditious counsel, his ardent thirst of knowledge. And, as we frequently meditate upon the pious examples of those illustrious guides of the church, Jeremiah, John the Baptist, and St. Paul, whose histories are transmitted to us, so let us frequently reflect upon the doctrine and course of life which distinguished our departed friend. Let the present vast assembly now unite with me in grateful thanks and fervent supplications, saying in the spirit of ardent devotion—'We give thanks to thee, Almighty God, the Eternal Father of our Lord Jesus Christ, the Author and Founder of thy church, together with thy co-eternal Son, and the Holy Spirit, wise, good, merciful, just, true, powerful, and sovereign, because thou dost gather for thy Son a heritage from amongst the human race, and dost maintain the ministry of the gospel, and hast reformed thy church by means of Luther; we present our ardent supplications that thou wouldst henceforth preserve, fix, and impress upon our hearts the doctrines of truth, as our Savior prayed for his disciples; and that by thy Holy Spirit, thou wouldst inflame our minds with a pure devotion, and direct our feet into the paths of holy obedience.'

'As the removal of illustrious men from the church is frequently a means of punishing their survivors, such of us as are entrusted with the office of tuition, myself personally, and all of us collectively, entreat you to reflect upon the present calamities that threaten the whole earth. Yonder the Turks are advancing; here civil discord threatens; and there other adversaries, released at last from the apprehension of Luther's censures, will proceed with a perverse ingenuity, and with increased boldness, to corrupt the genuine truth. That God may avert these evils, let us be more diligent in the regulation of our lives and studies, always retaining a deep impression of this sentiment in our minds, that as long as we maintain, hear, obey, and love the pure doctrines of the gospel, God will always have a church and a dwelling place among us. 'If,' said Jesus Christ, 'a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' Encouraged by this ample promise, let us be stimulated to inculcate the truth of heaven, knowing that the church will be the preservation of the human race and the security of established governments; and let us constantly elevate our minds to that future and eternal state of being, to which God himself calls our attention, who has not given so many witnesses, nor sent his Son into the world in vain, but delights in the communication of these magnificent blessings. Amen.'

Of all the tributary lines to the memory of Luther, those of Theodore Beza have been particularly celebrated. The following were composed by Melancthon:

'Occidit omnigena venerandus laude Lutherus,
Qui Christum docuit non dubitante fide.
Ereptum deflet verè hunc ecclesia luctu
Cujus erat doctor, verius, imo pater.
Occidit Israel præstans auriga Lutherus,
Quem mecum omnes lugeat omnis homo
Hoc etenim orbatus flere, dolore decet.,

'LUTHER, illustrious name! is now no more;—
Let the true church, with streaming eyes, deplore
A TEACHER firm in faith—nay, rather say
A FATHER, from his children snatch'd away.
Luther is gone—the Pilot of our course:
O let the tearful Muse his name rehearse!
Let all the pious join with me to mourn;
Orphans should thus bedew a Father's urn.

Innumerable were the calumnies invented by his enemies after Luther's death. Some years afterwards, when the Emperor Charles V. was with his army at Wittemberg, he was urged to destroy Luther's monument, to dig up his bones, and to burn them with every mark of indignity. But the Emperor was superior to such malignity, and prohibited any insult to be offered to his tomb or his remains under pain of death. 'I have,' said he, 'nothing farther to do with Luther. He is henceforth subject to another judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make not war against the dead, but with the living, who are still in arms against me.'

CHRISTIAN REGISTER.

BOSTON, DECEMBER 24, 1842.

CHRISTMAS.

The observance of this day seems gradually to increase and extend among the various denominations of Christians in this community. As far as any distinctive commemorative services in connection with a certain day can tend to impress the hearts and enliven the gratitude of the professed disciples of Jesus Christ, all must rejoice in the growing interest attached to the occasion. There has not as yet been any evidence offered that any other than the Roman and the Episcopal sects will make the observance of the day a matter of conscience, or will even open their Churches for religious worship when the 25th of December falls upon a week-day. As far as our own experience enables us to judge, the ministers of other denominations have as yet done no more, generally, (i. e., with but few exceptions) than preach with especial reference to the occasion on the Sunday which came nearest to it. For ourselves, we have no prejudice to overcome in relation to this heliday or holy-day. Yet we do not like to hear the neglect of the day in New England put to the account of Puritan obstinacy. The fathers of New England have on this subject, been frequently uncharitably judged and grossly misrepresented. Let any one of their accusers manifest, if he can, a more devout reverence for Jesus Christ, an intenser interest in Christian worship, a higher glow of devotion even in their unwarmed and naked Churches than they did. The Puritan principle was to draw a deep line between Gospel doctrine and man's inventions, and they would never allow that line to be blurred. Consistency to their principle was their only security and their only justification. If it led them into views of a stiff and rigid aspect, it likewise gave them a vivid idea of the vital truths which gave reality to their faith.

The Puritans never objected to the observance of Christmas on account of any reluctance to devote one day in a year to services commemorative of the birth of Jesus Christ. They objected to a system of man's invention being enforced upon them by coercion, and to the compulsory observance of this day as a part of that system. They knew that the day was arbitrarily chosen, that Jesus Christ had enjoined upon his disciples the commemoration of his death, not of his birth, and that in the early ages of the Church, no such occasion had been observed. To their minds likewise the day was of heathen designation, was befouled by pagan associations, and was appointed in the statute book of human law, not in the Holy Scriptures. Now, to say the least, their have been religious vagaries, and conscientious scruples always tolerated in the Church, which certainly have not rested on a foundation as good as the Puritan objection to Christmas, their plea would have been allowable, even if they could urge nothing more or better in support of it. But their chief objection to the observance of Christmas is yet to be mentioned. They knew, because they saw, that it was not a solemn occasion, it was not a religious consecration, it was not a holy festival quickening a pious devotion with glad memories of a spiritual joy, but that it was the most profane day in the circuit of the year. Feasting, revelry, merry making, boisterous sport, and lewd indulgences, excess and riot, by the allowance of centuries looked for their license to this day. These were the prominent and the melancholy associations which the day brought to the mind of the Puritan, and for this they objected to it. They were shocked to find a holy name, the holiest of names given to a day, which witnessed more of drunkenness and of unrebuked sin than any other day in the year. The Christmas of the 19th century, was not the Christmas which the Puritans abhorred.

While these scenes of indulgence were acted around the hearths and on the village greens of England, in Roman Catholic times, it is not to be supposed that much of reverence would appear in the Church services. Any one who is curious to know what sort of observances were connected of old with the sanctuary on Christmas day, may consult the numerous volumes on English sports and pastimes which have lately appeared; curious specimens are likewise given in Howitt's Rural Life of England. It was these offensive associations with a day which bore a solemn name, and which was made a part of a compulsory system yet more offensive in some of its unauthorised exactions, which repelled the Puritans. In the distracted times of the civil war, a period during which many of the influences which still appear in our Congregational Churches were formed and matured, Parliament had appointed that the last Wednesday of every month should be observed as a solemn Fast. In the year 1644 Christmas fell upon this day. On the week before, Parliament voted in both houses, that the Fast should still be kept, and should displace Christmas, giving the following reason,—'because it may call to remembrance our sins, and the sins of our forefathers. who have turned this feast, pretending the memory of Christ, into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights, being contrary to the life which Christ led here on earth, and to the spiritual life of Christ in our souls, for the sanctifying and saving whereof, Christ was pleased both to take a human life, and to lay it down again.' The royalists and Churchman were very clamorous about the *impiety* and *profanity* of the Puritans, but we know enough of the era, to decide that in this, as in many other instances epithets were not arguments, and that *impiety* and *profanity* were words at the disposal of either party.

As we have already implied, no day was observed in the early Church commemorative of the nativity of Jesus Christ. We are ignorant alike of the day of the month, the month, the season of the year, and even of the year, of the Savior's birth. Dr. Burton and Mr. Greswell, the two modern writers who have most laboriously and faithfully investigated, have differed as widely as possible in their results, the former deciding upon the spring of the year, the latter upon the autumn. In the early Church, the death of its martyrs was commemorated, not their birth. The most probable origin assigned for the observance of Christmas, is that the 25th of December was appointed for this Christian festival by Julius, Bishop of Rome from A. D. 337 to A. D. 252. This day was the old Pagan Festival, kept in honor of the birth of the sun, at the winter solstice, when the sun, after the shortest day in the year begins to return to the earth. The giving of presents formed a part of the customs of that day in heathen Rome. The Eastern Church commemorated both the birth and the baptism of Jesus on the sixth of January. The observance of Christmas in England was appointed by statute under Edward VI.

As far as the observance of this day has as yet been revived among us, it has been kept as a purely religious festival. Some of our country Churches have been decorated with evergreen, and on Christmas Eve, appropriate services have been performed. With the purpose to which the day is consecrated, all who bear the Christian name must connect associations of devout reverence and of warm gratitude. It does not lose its fresh and holy influences by the lapse of ages. The lessons which are repeated during its services retain all their power when earnestly addressed to the heart. Amid all the times and seasons which man has consecrated through the circuit of the year, there is no other which has so much in its associations to consecrate it, as the day of the Savior's Nativity.

For the Register and Observer.

MARTIN LUTHER.

Martin Luther, the great reformer of the Catholic system of rites and ceremonies, was not a visionary man, and no advocate for an ideal religion, resting on imagination, or on mere speculative opinions. He contended for Christianity as it was originally; as described in the New Testament, and taught by Christ, the heavenly messenger, and by his inspired Apostles. He was no system-maker; nor a religious innovater. He sought to bring men back to the pure Gospel. To learn of Christ, and not of the Pope, of Paul, Peter and John, and not of the Cardinals. Hear what he says,—

'I am not disposed to receive, or to interpret dreams,' as some pretend. 'Nor do I seek that faculty or science, nor expect it to be given me. And I have not prayed God that he would send me visions, or dreams, or angels. For I am content with this gift and privilege,—the sacred Scriptures—which I have already from him, and which fully teach and furnish all things necessary to be believed, either for this or a future life. This I believe, and in this I repose; and I am therefore, confident that I cannot be deceived. I discard the infinite multitude of illusions, prognostics, errors and impostures, with which the world has been horribly filled, by papacy, for a long period, through the power of satan. And since the holy Scriptures afford a sufficiency for instruction, if I do not confide in them, truly I cannot readily believe in angels, visions or dreams. Indeed, many fanatical and false spirits have been perceived by me, and assaulted me; some of them would teach me by dreams, some by visions, and some by revelations. But my reply is, I do not seek revelations of this kind, and if they were offered me, I should not have any faith in them. This I pray for most earnestly, that God would give me the certain or true sense and understanding of the inspired volume. If I have his word, I know that I am walking in the right and safe way; nor will it be hardly possible for me to err or be deceived. This is my opinion; which I may not change.'

Dr. *Chauncy* said, 'admit of nothing as an impression of God's spirit, but what agrees with the Bible. An adherence to the sacred writings is one of the best, if not only, preventives of enthusiasm.'

Rev. T. *Pickering* of Ipswich, in 1741, said, 'that the measures used, by the Synod at Cambridge, 1637, to confute the fanatical anti-nomians, were none other than the plain word of God. And this it is, by which men's opinions must stand or fall.'

This is agreeable to the declarations of the Apostles—who teach that Christians are built up on the Apostles and Prophets, Jesus Christ himself being the chief corner stone; 'that the Scriptures are able to make us wise unto salvation.' And as we have a true and faithful record of what Christ, who was sanctified and sent into the world to teach the will of God and bear witness to the truth, and the truth is able to make us free; and his word is truth—we have a perfect rule, an infallible standard, both of faith and conduct, as to religion.

Those who are not favored with the Gospels and the writings of the inspired Apostles, may well listen to and follow their own reason and conscience. And, if sincere and faithful in following such light, no doubt they will be accepted; but the Christian has a more sure oracle and guide; which he is bound, in all *reason*, to follow and obey.

If the present generation should be brought up without any reference to the Bible or its divine teachings and authority; and their religious education wholly neglected, how wise, or true, or reasonable would be their opinions and their views on religious subjects? Their consciousness would be little superior to that of a mere animal. What do facts teach on this point?

A. B.

Messrs. Editors,—Several months ago, I commenced, what was intended to have been, a series of reflections for children. The first number was published in the Register, with a promise from myself, that if acceptable, they would be continued. The promise has been thus far, unfulfilled. With your permission, therefore, the series will be resumed.

Yours respectfully,

A SUBSCRIBER.

SHORT SERMONS FOR CHILDREN. NO. II.

Remember thy Creator, in the days of thy youth.—Ecclesiastes, xii. 1.

There are some people in the world, children, who say, 'There is no God.' All who thus think or speak, are called foolish by the Bible, and I doubt not, you really think they are far from being wise; for if they do not believe in God, they will not obey him, and if they obey not his commands, they are not good people, but are wicked, disobedient, men and women. They are enemies, even to themselves, to their own souls. It is not so, with you, children, and I hope never will be. You would probably as soon doubt your own existence, as the existence of a God, —one who is the Creator, Preserver and Governor of all things, 'the Giver of every good and perfect gift.' But, let me ask, Do you live in accordance with this belief? It is not enough to believe, merely, we must live out our belief. Many, who are very wicked people believe in a God, they cannot help believing, yet in works they deny him. They are not called infidels in name, yet, they are infidels in practice. *They forget* God, their Creator. Do *you remember* him? remember all his goodness towards you,—his love for you? Do you remember all his commandments and strive to obey them? Do you remember that his eye is ever upon you, beholding each sinful thought and purpose of the heart? Do you remember him, while at home,—while abroad? when engaged in labor, study or amusement? or may it be said of you, that on many, or most of these occasions, 'God is not in all your thoughts?' These are plain, but serious questions, children. They have a bearing upon the soul's highest good,—its eternal interests. The twelve commandments were written on two tables of stone, that the children of Israel might read, and teach them to their children. They were copied into the sacred books of the Jews, and from generation to generation have exerted an influence over the hearts of men. Each one of you, has in addition to this, a law written in your souls. It is *the law of right*. If you obey that law, you will be happy, if you disobey, miserable. The experience of the youngest reader, will bear me out in this assertion. Oh, then, 'remember thy Creator in the days of thy youth.' He has implanted within the soul each holy desire, each worthy purpose, felt, by the humblest individual. When you are happy, remember the Author of your happiness. When you behold the beautiful landscape, the blooming flower, the wonderful and almost endless variety of animate and inanimate creation, remember these are the works of God, and your soul will be filled with adoration. You will pour forth notes of gratitude to the great Creator; you will love Him, who is continually manifesting His love. And, having these feelings your piety will not be confined to times and places; you will carry the spirit of religion with you,—be pious even in your pleasures. For, what is it to be pious? what is it to be religious? It is to obey the commands of God; to obey them from the heart. One of these commands, you know, is, to 'love thy neighbor as thyself.' Do you exercise this love, in the midst of your sports,—while playing with your companions? Are you gentle towards them, never disposed to injure them, either by unkind words,—by wicked blows, or the indulgence of any evil passion? Are you accommodating,—free from selfishness,—willing, in all respects, to 'do unto others, as you would have them do to you?' Do you show a cheerful spirit, joining heart and hand in their innocent recreations? Do you on such occasions neglect no duty, that should be performed, nor indulge in any sin, against your Maker? then, you have the spirit of religion within your breast. You truly 'remember your Creator,' while striving to do his will. It is indeed a religious remembrance. When you take your accustomed seat in the Sabbath School, or in the sanctuary of God, you will 'remember your Creator;' your thoughts will be sanctified and your heart filled with devotion. You will be serious, but not gloomy; your heart will be filled with holy pleasure, while all levity will be banished thence. Those, who do not 'remember the Sabbath day, to keep it holy,' do not suitably remember their Creator nor reverence his authority. Love to God, is the first principle of religion. To love him, therefore, we must think of him,—remember him. We cannot love that which we think nothing about. 'Ignorance or unmindfulness of the Creator,' it has been said, 'is an inlet to all the vices peculiar to youth. The want of an early habit of fixing the thoughts upon God and obeying his will, has been the cause of much crime and misery, and has brought to an untimely grave thousands of our fellow beings. Oh, how much is gained by early piety! It gives the highest, the only true dignity to youth. It makes the humblest child, superior to an Alexander or a Cesar. It makes him 'as happy as a king,' yea, happier than all the kings and queens of the world, ever can be, without goodness. It gives 'a crown of glory that fadeth not away' like the coronets of earth. 'In the hour of temptation nothing can afford so great security, as habitual mindfulness of the Creator.' 'Thou God seest me,' is the thought of the heart. 'How shall I do this great wickedness and sin against God?' A restraint is thereby placed upon the passions; you are preserved from a thousand snares and sorrows into which the thoughtless are hurried; the fruits of holiness will be manifested in your lives, and the present and ultimate reward of your fidelity to duty, will be peace, happiness, glory. Oh then, children, give to God, 'the dew of thy youth.' 'Remember your Creator,' love,—reverence,—obey him.

CYAMON.

For the Register and Observer.

DEDICATION AT PETERSHAM.

The new meeting-house, recently erected by the First Congregational Society in Petersham, of which Rev. Nathaniel Gage is pastor, was dedicated on Wednesday, 14th inst. We have seldom attended a delication that gave us more pleasure than this. Notwithstanding the inclemency of the weather, and the state of the roads, so much blocked up with snow that one of the clergymen had to be a day out, before he could proceed on his journey to the dedication, the house was crowded with a quiet and deeply attentive audience. The preacher took for his text those beautiful and appropriate words of the Psalmist, 50: 2, 'Out of Zion, the perfection of beauty, God hath shined.' After dwelling for some time upon the meaning of these words as applied to the ancient dispensation, he referred them to Christianity, by showing the benign effects and influences which had followed from the spirit of the Gospel. Here God had indeed shined out of Zion, the perfection of beauty. In short, the discourse was a luminous exposition of the necessity of religion, and especially the Christian religion, to the intellectual physical, and moral nature of man; to his best and highest interests, for time and eternity. The house is commodious and beautiful, the music was fine, and the interest of the occasion was greatly enhanced by an affecting and impressive address to the people, by Rev. Dr. Willard, of Deerfield, a native of the town. The whole order of exercises was as follows:

Voluntary by the choir; Introductory Prayer by Rev. Mr. Nightingale, of Athol; Reading of the Scriptures, by Rev. Mr. Bradford, of Hubbardston; Anthem; Sermon by the pastor; Dedicatory Prayer, by Rev. Dr. Thompson, of Barre: Dedicatory Anthem; Address to the people, by Rev. Dr. Willard; Concluding Prayer, by Rev. Mr. Harding, of New Salem; Original Hymn; Benediction, by the Pastor. The following was the original hymn, written, we understand, by a young gentleman of Mr. Gage's society.

Father, vouchsafe thy cheering smile,
On what our hands have raised;
And kindly bend thine ear the while
Thy holy name is praised.

Within these walls may thousands learn
That gospel grace is free;
Here may the erring soul return,
And give itself to thee.

Here may we listen to thy word,
And choose Christ for our guide;
Here be his holy precepts heard,
Let good or ill betide.

Here may thy hallowed name be sung,
Here be thy table spread,
Where humble followers may come,
In honor of their head.

Father, approve our offering,
And make this temple thine;
Be unto us a God and King,
To rule with hand divine.

Help us our duty's path to see,
To act by thy commands,
So when we change this house, it be
To one not made with hands.

For the Register and Observer.

DR. CHANNING.

I purpose to speak of the life, character, influence, and death of William E. Channing; and to suggest a few practical reflections, to which these several events and circumstances naturally give rise. And I feel somewhat embarrassed in attempting to speak upon these topics, because so much has already been written and said upon them and because I had no personal acquaintance with the man and have had access to no unpublished papers.

William Ellery Channing was born in Newport, R. I., on the 7th of April, 1780. His father was an eminent lawyer in practice in that place. His mother, who was a daughter of William Ellery, one of the signers of the declaration of American Independence, is said to have been a woman of strong and excellent character. When William was but thirteen years of age, his father died. But he enjoyed the benefits of a mother's counsel and guidance through all his youthful years. It is said that in youth he was singularly pure, devout and thoughtful, and that the influence which he then exerted on other members of his father's family, may even now be traced. His temper at that period we are told, was somewhat impatient, though in maturer years nothing of this was seen. After usual and suitable preparation he entered Harvard College. During his college life he was studious and obedient in his habits, serious though cheerful in spirit, and modest and retiring in manners. He graduated at the early age of eighteen years bearing with him the highest honors of the College. He had thought of entering the medical profession, but early chose the ministry as the sphere 'of his future labors.' He did not, however, on graduating, proceed immediately with its preparatory studies; but spent a year at Richmond, Virginia, as a private teacher in the family of David Meade Randolph. This circumstance of his life, affording him as it did, an opportunity to observe the practical operation of institutions existing there adds value to whatever he subsequently wrote respecting them. His studies for the ministry, which were commenced soon after his return from the South, were pursued partly with his uncle, Rev. Henry Channing, of New London, and partly at the Divinity School in Cambridge. As a preacher, he soon attracted attention. An anecdote, indeed, has appeared since his death, going to show that as a preacher he at first was not successful. It runs as follows—an old gentleman, after hearing one of Channing's first sermons, very knowingly remarked on the church steps, that 'that young man had better change his profession, for he would never make it go as a minister. This old gentleman was probably one of those who judge of the value of ideas by the strength of voice and energy of gesture with which they are uttered; and judged by this rule, the modest and gentle Channing would never have ranked high. The community, however, soon discovered his merit, and as early as Dec. 1802, he received a call from the Federal Street Society, inviting him to become its pastor, and another inviting him to assume the pastoral charge of the church and society in Brattle Square. These calls were both upon his hands unanswered at the same time, and he was to choose between them. The Brattle Square Society was the largest and most distinguished, and a self-confident and ambitious man would have chosen to be pastor of *that*; but Channing, being humble and modest in his estimate of himself, being meek in spirit, and scrupulously conscientious, chose the smaller society as being best adapted to his bodily and mental powers, and equally satisfactory to his lowly spirit. He had not yet attained to the age of twenty-three years, but his letters to the Committee of the Federal Street Society evince a manliness of spirit and a purity and elevation of purpose which would have done honor to riper years. He is respectful to the Committee, but does not fail at the same time to respect himself. He promises to be prompt in deciding, but demands time to make up a decision so important to both him and the society. He frankly makes known that a Call from another quarter is on his hands, and devoutly prays that only the purest motives may influence his decision, and that that decision may place him where he can be most useful. To be as useful as possible, and yet not contract for a sphere which he cannot *fill*, seem to be his ruling desires. Motives of ambition and of gain seem to have had no power in leading him to a decision. In reference to outward estate, to be free from 'embarrassment and solicitude,' was all that he desired. And he desired *this* only that his mind might be left undisturbed to pursue those studies and perform those labors which fitly belonged to his office.

The health of Dr. Channing ever after his return from Virginia was feeble, and this has often been regarded as a public misfortune. But his having a slender physical constitution, though it diminished his more active services as a minister, and deprived his people of the satisfaction and profit of receiving parochial visits from him, ye served to turn the labor of his life into a different and more widely useful channel. It required him to exert his powers, and satisfy his lofty desires of usefulness though the calm and quiet labors of the study. And it is probably owing to this circumstance that the world has been favored with products from his pen whose benign influence has reached distant lands and seems destined to flow down to late posterity. Dr. Channing's feeble health, moreover, occasioned his visiting foreign lands, (England, France, Switzerland, and Italy) and thus by making him more widely known served to prepare the way for his writings. And therefore what to human wisdom seemed an evil, may in fact have been a blessing to mankind.

In the year 1840, he wrote a letter to his people, relinquishing the small remaining salary which, till then, he had consented to receive. He could not any longer consent to receive it because in so doing he would create an obligation on his part, and excite an expectation on theirs, which he feared he could not meet. His sense of justice prompted this step. In the letter, on this occasion, he expresses the wish that the pastoral connexion between him and his people may not be dissolved, but still if his people wish the connexion dissolved, or think that it stands in the way of their improvement, he yields to their opinions and wish. In this is seen his tender attachment to his people, his deference to their opinion and likewise a regard for their improvement to which he readily sacrifices his personal wishes. He remarks, in this letter, that the union between himself and his people had not been disturbed by a word of contention; that he is not conscious that a thought or emotion of unkindness towards any one of his parishioners had risen within him; and that were he then to leave he could from the heart bid an affectionate farewell to *all*. He had been connected with them for a period of *thirty-seven years*, and this long and unbroken friendship between pastor and people is creditable alike to both. That kindness and affection towards his people should have been so enduring and constant in his mind, is striking evidence of that sweetness of disposition and tenderness of affection for which he is said to have been remarkable.

It was Dr. Channing's custom to spend a portion of each summer in the country. He did this for the purpose of recruiting his health and for the improvement and gratification of his mind. His native town was his usual summer resort, but during the past season he had given up the scenery of Newport for the mountain scenery of Western Massachusetts and Vermont. And it was on his circuitous journey homeward, from the place of his summer's sojourn that after an illness of less than four weeks (26 days) his earthly existence closed. He was conscious when the hour of death drew near, and would have wished to 'die at home,' but was resigned to his heavenly Father's will. The nature of his disease was such that it was not prudent for friends to hold much conversation with him, but during his illness he 'said much which can never be forgotten,' 'and the beautiful serenity, the lively affection and *perfect trust* which he exhibited made the apartment in which he lay, waiting for death, a place of holy instruction and peaceful sympathies.' 'His bodily suffering was at no time extreme,' and on the last day of his life was less than before. 'So quietly did his spirit pass away, that they who stood around his bed, knew not when the last breath was drawn; and then they were long held to the spot by the more than living beauty which rested upon the motionless features.'

This account of the last days and hours of Dr. Channing, forcibly reminds one of language in his own sermon upon the character of Christ, published ten years ago. He had spoken of the character of Jesus as evidence of his religion, and in conclusion said: Jesus not only *was* but still is the Son of God, the Savior of the world. He has entered that Heaven to which he always looked forward on earth, with a clear calm faith. I see him in that state of glory, and I *confidently* expect, at no distant period, to see him face to face.' In the last hours of his life, and when the hand of death was upon him, Dr. Channing *acted out* the sentiment of 'perfect trust' which ten years before he had so beautifully expressed, and this explains the serenity, and quiet, and affection, with which he took his leave of earth. I proceed to speak of some of the traits of his character.

1. His Conscientiousness. This is the noblest faculty we possess. It is the guide in duty. It tells us what is right and what is wrong. It is the foundation of religion in our characters. No one, probably, knew the deep springs of action in our departed friend better than did his colleague, and in his address at the funeral, that gentleman remarks that he never knew another man in whom the principle of rectitude (which means the same as conscientiousness) was so strong and wakeful. Neither partiality nor compassion, he proceeds to say, could blind him to the faults of his friends; and *they* always knew that to win or retain his friendship they must be upright and honest.

2. His Reverence. We have seen with what deference he treated the opinions and wishes of his people. He did not obtrude his remarks upon others, but was more fond of 'hearing and asking them questions.' He did not publish without diligent and careful preparation, not deeming it respectful to offer crude or idle-arranged thought to public attention. 'No man,' says Mr. Bartol, in speaking of Dr. Channing, 'ever paid more respect to other's minds, in every practical way of listening to and fairly considering their views.'

3. His Benevolence. He would have the sinner to turn from his evil ways and win the joys of heaven. He would have the laboring classes to taste the sweet luxury of cultivated thought. He would have the slave go free; the inebriate to rise from degradation; and the Nations to learn war no more. These were the *benevolent* wishes of his heart, and to carry them into effect, he devoted the labor of his life.

4. His Ideality. This faculty threw a charm over every production from his pen, and clothed his thoughts in such elegance and beauty of language as gave them a pass-port to society from which had they appeared in awkward language they certainly have been excluded. It aided to attract him annually to the country to enjoy the beauties of the material creation and by this his health was strengthened and his term of service on the earth prolonged.

5. His Industry. 'His writings were emphatically his *works*,' says one. 'His life was one long act of contemplation,' says another. 'His intellectual greatness was more the effect of rigid self-discipline than of superior original abilities, and his spiritual attainments were the result of his own industry' observes a third. Indeed it is evident that, cut off from society, as to a great extent he was, by bodily infirmity, it could only be by diligent and persevering mental toil that he could become eminently wise or useful. No other proof is wanted to convince us of his untiring and exemplary industry than the single fact that with a constitution always slender, he yet has done so much.

6. His Independence. So highly did he prize this virtue that to an extent which was sometimes censured he kept apart from associations through fear of losing it. But by avoiding party connexions he secured to himself a candor and impartiality of judgment and consequently an influence with persons of *all* parties, such as could in no other way have been obtained by him. And biographers (and I not how many more) concur in saying that at the time of his death there probably was no man whose opinions so large a portion of his race was ready to receive. If this fact is admitted some who dislike the opinions held by Dr. Channing, may be disposed to think that his removal from the earth at a time when his influence was so great is evidence that in the view of the all-wise Power which removed him, that influence was harmful. And those who revere the character and sentiments of this remarkable man may be at a loss to explain the Providence which so suddenly cut him off from a life of uncommon usefulness. He died, indeed, in the greatness of his fame. But better *so*, than that to outlive the energy of his intellect and the sweetness of his disposition and check the influence of works already published by later products from enfeebled powers or mar the sweet memory of his beautiful domestic character by a superannuated, peevish old age. We are apt to remember the departed as they were at the time of their departure, or as they were when we last knew them. How much better therefore that our friend should leave us when his fame was brightest, than that he should dim the glory of that fame by any clouds which might have come over his old age. We would not willingly have had him remain to become a wreck of what he once had been, of what we now remember him. We question not the Providence which removed him. He had lived long enough to attain uncommon wisdom and virtue, and now has gone to his reward, leaving us a precious legacy in his writings and his life. We would not call him back to mingle longer in this world's affairs, but we would testify the esteem in which we held him by aiming to catch his spirit and to profit by his life.

Again; the Providence of God which gave to our friend a slender constitution has been thought to need explaining. It may saffice to say that had he had a strong constitution, his labors would probably have been devoted to a single *parish*, while now they have been given to the *world*. And it is not improbable that the tenderness and humility which were so characteristic and beautiful in him were called forth by that feebleness of body which kept him constantly reminded that earth was not his home. And thus even narrow human wisdom can perceive that the acts of God in bestowing upon our friend a disposition to think and do by himself; in early withdrawing from him his bodily health, and in removing him from this world at the moment of his greatest usefulness, each and all evince benevolence.

Dr. Channing regarded it as among his choicest privileges that his vocation was to study and to teach the religion of Jesus Christ. The virtues or estimable qualities by which he was distinguished were developed in the work of studying and teaching this religion. Christianity was the fountain of his virtues. If we admire them and would possess them, we must apply to the same fountain. If we admire this great and good man, and love him for his benevolence, his conscientiousness, his reverence and his industry, we can *in no way* so well express this love and admiration as by imitating these virtues of his life. And this we each and all may do. We can be kind. We can be respectful and devout. We can be guided by a sense of duty. We can seek out the vocation for which our talents fit us, and perform its labors with industry and vigor, and thus be useful to ourselves and others. In so doing we shall *copy* the virtues of this eminent man. This is the highest respect we can pay to his memory, and it is solely to this end that I have asked attention to his character.

To the Editors of the Christian Register.

Sirs,—In my last letter I spoke of the want of reverence for the scriptures among Unitarians and the absence of Popular Commentaries. I confess that our orthodox notions of the Trinity, the more I try to understand them, the more they bewilder me. The doctrine as held forth in our small and large Catechism I cannot receive. It is incumbered with difficulties which the light of the Bible does not remove. The Athanasian Creed, so called, one might think was framed by an artful enemy—by some ancient Voltaire, to bring Christianity into contempt. I cannot endure this creed a moment. It seems but a string of paradoxes, contradictions and absurdities. He that can receive it is well prepared to receive every item and iota of Popery. But still I call myself a Trinitarian, i. e. I believe in the Father, the Son and the Holy Ghost. And I have supposed that my views of the Trinity accorded very much with the views of some Unitarians. I learn that you are not agreed among yourselves respecting the

character of Christ, that many of you consider him a mere man, the Son of Joseph and Mary, but divinely inspired and commissioned, while others believe him to be a superangelic being and the Creator of the world. If he was only the Son of Joseph and Mary, does it not seem strange that in so short a period, he should be considered as the Creator of the world, a God, and equal to God the Father. If these are errors, they surely are monstrous, and how are we to account for their so early origin and great prevalence? I know that the Scriptures generally assert the divine unity, the supremacy of the Father, and give us the impression that he is the Creator and governor of the world, of all things in heaven and earth. And yet there are passages which appear to teach a different doctrine. What am I to understand by such declarations as these—'Before Abraham was, I am; the world was made by him—by him were all things created that are in heaven, and that are in the earth, visible and invisible—by whom also he made the worlds.' If you will explain these and some similar passages, I shall be glad. What are the more prevelent views of Unitarians in regard to the nature, character and offices of Christ?

There may be some things in my letters, which at first sight you may think uncharitable or severe, but when you consider my situation, you will put a more favorable construction on what I say. You must remember that the orthodox see you not, and know you not, as you may see and know yourselves. We think, did you know us better, you would esteem us more highly; and no doubt that ignorance and prejudice, do much to diminish our esteem for you. For one, I wish to know you better. If I have been in error, and enslaved by prejudice, I wish to be enlightened and free. And happy shall I be to recognize and embrace the humble and devoted Christian by whatever name he may be called. Respectfully Yours.

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In reply to the above, we say to our correspondent, we are not surprised that you find yourself bewildered and confounded the more you try to understand your orthodox notions of the Trinity. Is it not fair to presume from your own case, that many, if they honestly made known the state of their minds, would confess themselves equally bewildered? And is it not a strong presumption against the doctrine of the Trinity, not only that it cannot be *comprehended*, but cannot be *apprehended* by the human mind, so apprehended as to be clearly and distinctly explained, the idea of it stated in human language in terms that shall not imply a contradiction? We deem it no small argument in favor of our views that we want no more explicit language in which to state them, than Scripture itself affords. To us it is one great beauty and excellence of the Unitarian faith, commending it at once to our understandings and our hearts, that it can all be expressed in the direct language of Scripture. This is one great reason, we apprehend, why Unitarians have not been creed-makers and creed-imposers. Not only in the general tenor of the Bible, but in innumerable single texts and passages, we find our faith stated so clearly and explicitly, that it is not necessary to form a human creed to make it more plain and intelligible. You will acknowledge that this is not the case with yourself and our orthodox brethren generally. You cannot find in Scripture phraseology sufficiently clear, appropriate and satisfactory, in which to declare your belief. You must borrow from Plato the word *Trinity*, because you cannot find it in the Bible, and coin from your own brains such expressions as 'God the Son,' and 'God the Holy Ghost,' because the holy and sanctified words of Christ and his apostles, which declare our faith as explicitly as human language, can or as we wish to declare it, do not furnish you with these phrases, or any thing that looks like them. You must make creeds and have recourse to the subtleties of human language, in order to make your doctrines intelligible; and with what ill success this has been attempted, your own remarks upon the Athanasian creed very satisfactorily demonstrate. In the course of our reading we have met with many comments and strictures on that creed, yet we do not remember to have met with any thing more severe or more just than what you have said of it. But that creed is and must remain, if not in its anathemas and damnatory clauses, yet in its doctrinal statements, a standard creed among Trinitarians. They may *repudiate* it, but they cannot get away from it. We challenge you, or any man to hold the doctrines of the Trinity in any expressible or intelligible form, and then to express and explain it, using words in their just and proper signification, without falling into the absurdities of the Athanasian creed; its gross tri-theism, if you attach their just and proper meaning to words, its utterly unintelligible nonsense, if you endeavor to put any other meaning upon them.

You do not like this creed of Athanasian, it seems. Notwithstanding your Orthodox education and the Orthodox influences by which you have been surrounded, you say you cannot endure this creed a moment, it seems to you a string of paradoxes, contradictions and absurdities. Yet you call yourself a Trinitarian, i. e., you believe in the Father, the Son and the Holy Ghost. Now we do not think it of much importance what a man calls himself, provided he be a sincere and, practical believer in Christ Jesus, but if he assume a sectarian or doctrinal appellation, it seems to us he should do it appropriately and intelligibly. To call oneself a Trinitarian simply because one believes in the Father, the Son and the Holy Ghost does not seem to us sufficiently explicit. We believe in the Father, the Son and the Holy Ghost, yet we reject the name of Trinitarian and hold no idea of the Godhead to which the term Trinity can with any propriety be applied. The question is how do you believe in these? Do you believe that these are *three* persons in *one* God, equal in power and glory, that *each* of these three [call them 'persons', 'somethings', somewhats, or use any term you choose implying separate individuality, for that is aimed to be expressed] is *Gods*, yet that *all three* united make only *one* God? If you do believe this you are a Trinitarian. If you do not believe, this, you are a Unitarian, no matter how exalted a rank you may assign the Savior. If you believe, as we do, that 'in him dwelleth all the fullness of the Godhead bodily, [Col. ii. 9.] yet if you believe that 'it pleased the Father that in him should all' this 'fulness dwell,' [Col. i. 19.] if you regard the Father as the source whence emanated all the wisdom and power possessed by Jesus Christ, you are a Unitarian, and not a Trinitarian, and should so call and profess yourself. If you believe, as we do, that unto Jesus 'is given all power in heaven and in earth' in relation to the Christian dispensation, [Matt. xxviii. 18,] yet if you believe that 'the Son can do nothing of himself' [John v. 19,] that all his power is derived from the Father, you are not a Trinitarian, but a Unitarian, and should so call and profess yourself.

You say that you had supposed that your views of the Trinity accorded very much with the views of some Unitarians, but you learn we are not agreed among ourselves, respecting the character of Christ; some considering him the son of Joseph and Mary, divinely inspired and commissioned, others believing him to be a super-angelic being and the creator of the world. That there is all this diversity of sentiment among us, we admit. But this diversity cannot be regarded as an argument against our faith. If you so consider it, and hesitate in embracing the Unitarian faith because we are not agreed among ourselves, we ask, how can you remain among the Orthodox Congregationalists? Are they agreed among themselves? Do any two of the learned and eminent in the Orthodox Church give the same explanation of the Trinity, the doctrine of the Atonement, or Total Depravity? You know they do not. You know, if acquainted with their writings, that there is as great, nay! greater diversity of opinion among them than among us. Compare Dr. Murdock's doctrine of the Atonement, with that advocated by Mr. Stuart, and that advocated by Dr. Dana of Newburyport. Are not these more widely apart than any views entertained among Unitarians upon this subject? If you would see the whole subject of the diversity of opinion prevailing among the eminent divines in your denomination ably set forth, we recommend you to read in the second of Mr. Whitman's letters to Stuart, on Religious Liberty, from page 116th to 125th. We would gladly give some passages for your benefit and that of our other readers, but we have not room.

You seem to think it strange that in so short a period Jesus Christ should be considered the Creator of the world,—a God—and equal to God the Father, and ask how are we to account for the early origin and great prevalence of this error. This enquiry opens a wide field of Ecclesiastical History, to survey which fully and accurately would occupy us for months. The few thoughts, we have to offer upon this point and the remaining topics of your letter, we are obliged for want of room to postpone till next week.

CONFESSIONS OF ST. AUGUSTINE.

Messrs Editors.—Some of your readers will probably be pleased to learn that a cheap and good edition in English of the confessions of St. Augustine is to be published soon by Miss. E. P. Peabody, in West street. The price to subscribers will be a dollar or less. This work is at once a profoundly religious work, and a profoundly intellectual one. It is a curiosity for the metaphysician, a valuable source of information for the student of ecclasiastical history, and a good book of practical religion. A spirit of burning faith and lofty aspiration breaths from every line. The most curious intellectual problems, are continually brought to view in this strange ortobiography. The religious experiences which were the moving causes of the theology, which since known as Calvinism, had ruled so long in Christendom, may here be traced in their roots. No one can thoroughly understand Calvinism in its truth and error without studying this work. We are therefore glad that it is to be printed in a convenient form, and hope that the publisher will meet with a sale sufficient to repay her for her undertaking.

J. T. C.

RECENT PUBLICATION.

The Boston Almanac for the year 1843, by S. N. Dickenson.

This number of 'The Boston Almanac' is gotten up with the taste and beauty of typographical execution, which we are now accustomed to expect from the press of Mr. Dickenson. It contains, besides the information to be looked for in all Almanacs, a minute account of the Primary schools of the city, and a sumnary of the importent events, joyful or sorrowful, which have taken place in the city and in the land during the past year.

But that, which gives to this year's Almanac its peculiar value and character, is the condensed, authentic, and therefore highly satisfactory account given of all the churches in Boston, with their succession of Ministers, and the most prominent points in their history. Of the seventy churches, or places of worship in Boston, views, or engraved delineations are given of no less than sixty: some of them executed with beauty and all with correctness and accuracy.

The statistics, embracing the origin or foundation of the churches, their succession of Pastors, the dates of ther ordination, dismission, or death, are drawn, as we know, from the most authentic sources. The compiler has taken laudable pains, that nothing shall be wanting to the accuracy of the account; and we are happy to commend this beautiful little volune, if for no other merit at least for the valiable ecclesiastical information, here condensed within sixty well-filled and well executed pages.

WANTED.

A few copies of No 16, of the current volume of the Christian Register, being the number for April, 16th, 1842. Those subscribers who can part with it, will oblige the publisher, by forwarding it by mail or otherwise.

We understand that the Rev. Dr Edwards of Andover, will deliver a discourse on Sunday afternoon next, at the New North Church, (Dr. Parkman's,) 'on the physical and moral benefits of the Christian Sabbath.'

FRANKLIN EVANGELICAL ASSOCIATION.

The members of this Association, are invited to meet in Northfield, on Monday, January, 9th, 1843.

By order of the Scribe.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of thirty Dollars through Rev. Dr. Parkman, from the ladies of the New North Religious Society in Boston, to constitute their Junior Pastor, Rev. Amos Smith, a Life Member of the A. U. A.

UNION PASTORAL ASSOCIATION.

Will meet in Boston, at the house of Rev. S. K. Lothrop's, on Tuesday, Jan. 10, at 11 o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

OBITUARIES.

For the Register and Observer.

GEORGE W. PACKARD.

Died in Providence, Dec. 14th, George W. Packard.

A new and strong claim is here laid upon our Christian trust and Christian submission. George Packard is a name we had not associated with the thought of death; for he had a sound constitution and a most healthful countenance. He had the capacities and the preparation for wide usefulness; he had loving friends, the noblest earthly calling, and high hopes. The Destroyer has taken him from before our eyes, but has left us—let us be grateful for this—has left us that over which he had no power, the memory of our friend's virtues.

Mr. Packard was graduated from the Cambridge Divinity School at the close of the last Academic year. His preaching has uniformly left deep impressions in his hearers, and given satisfactory proof that only a lengthened life was needed to make his min.stries full of power. Those who knew him well will not easily forget how sincere he was in his attachments, how frank and confiding in his intercourse with his fellows, how free from the control of customs he could not approve, how sensitively alive to all harshness and neglect,—and how much anxiety was mingled with his anticipations of future abor in his exposed and trying profesion. May not some of these consideraions help our weak faith to be reconcilel to the wisdom and the love that have withdrawn him from this troubling work, to the peace of Heaven?

He died suddenly, but calmly and as a Christian should. His views of dissolution were as rational and trustful, while its touch was upon him as when it seened far distant. He met it amidst the afections and sympathies of his kindred and home.

Do we wonder and stand amazed that the object of so much interest and hope and love must at once be borne away and buried forever from our sight? that the son, the brother, the friend, the Preacher of the gospel, is gone? We know what bitter grief there must be in the hearts that are bereaved. But let us and let them remember that it is only from our mortal dwelling place that he is taken, and that it is only by reason of our mortal short-sightedness that we cannot follow him now. Let us be thoughtful, but not terrified. What is lost to us is not lost to the Creator. For the spirit that has departed in its strength, we will believe that another home has been provided, and for the young energies that seem to have perished, another sphere already opened.

MARY COFFIN BABSON.

Died in Gloucester, on Monday evening, 12th inst., after a short and distresing illness, Mary Coffin Babson, wife of John J. Babson, Esq., aged 30 years.

It is with mingled feelings of sorrow and gratitude that we notice the death of this lady,—of sorrow for the loss of so estimable a friend,—and of gratitude that we had such a friend to loose. While we would not invade the sanctuary of private grief, we may be indulged in speaking of those virtuous qualities which adorned a character remembered with pleasure, and which rendered her life worthy of imitation, and her death an example of signal beauty and power.

To her natural moral endowments Mrs. B. united many and great virtues. She made it her supreme aim in life to please God by a constant and cheerful endeavor to discharge faithfully and well the duties which she was called to sustain.

As a daughter and sister, she was dutiful and affectionate, as a wife and mother, faithful and most devoted.

The family circle was the centre of her affections,—there it was her delight to instruct her children in wisdom's ways'—and there, by the exercise of her domestic, social and religious virtues, she made home happy, and 'life for him to live' who was the partner of her days. To her numerous friends she had greatly endeared herself by her warm sympathies and many acts of kindness.

To the poor she was an angel of mercy, by whom she was 'regarded as a woman full of good works and alms deeds which she did.' She loved and was beloved by all who knew her, and by them most who knew her best. She was a firm believer in pure, rational christianity—a faith which shed a beautiful lustre over her whole character, and made her what she eminently was, 'a being altogether lovely'—a Faith through whose power she endured great physical trials with fortitude, firmness and patience—a Faith which through a halo of ineffable glory around her dying bed, and enabled her to bid adieu to a world in which 'she had every thing to live for' with cheerful resignation: and on whose wings her gentle, heaven-confiding and triumphant spirit was upborne to mansions of eternal rest—the abode of the loved and the lost, to re-unite with them and with the spirits of the just made perfect, in praising Him who hath taken from death its sting, and from the grave its victory.

'Farewell! thy life hath left surviving love
A wealth of records and sweet 'feelings given,'
From sorrow's heart the faintness to remove,
By whispers breathing 'less of earth than heaven.'

Thus rests thy spirit still on those with whom
Thy steps the paths of joyous duty trod,
Bidding them make an altar of thy tomb,
Where chastened thought may offer praise to God!'

Comm.

GENERAL INTELLIGENCE.

CONGRESS.

Monday, Dec. 12th.—The Committees were appointed, some petitions were received, and they adjourned at an early hour.

House.—The standing and select Committees were announced, and were nearly the same as at the last session.

Mr Adams' motion to rescind the 21st rule, which forbids the reception of abolition petitions, was laid on the table by a vote of 106 yeas, to 102 nays.

Several parts of the President's Message were referred to appropriate Committees on motion of Mr Filmore, and against the motion of Mr Pickens to refer it to the Committee of the whole.

The part of the Message relating to the Exchequer was referred to the Committee of Ways and Means, against the endeavor of Mr Cushing to have it referred to the Committee of the whole.

Senate, Dec. 13th.—Mr. Tallmadge, on leave, introduced a bill amending the acts establishing the Treasury Department. (This is understood not to differ materially from his Exchequer plan of last session.) The bill was twice read and ordered printed.

The President's message was then taken up and without debate referred to the appropriate committees.

Notices were given by several Senators of the introduction of bills.

A resolution, in regard to information respecting the operation of the Bankrupt Law, was discused and passed.

House.—The Committee of Ways and Means were allowed a clerk.

A desultory and excited discussion arose about a question of privilege. The subject was introduced by Mr Botts of Virginia. It was a complaint of Mr Spencer Secretary of War, for having written, as was alleged, an electioneering letter in defence of the administration, in which Mr Botts said there was 'a foul calumny on himself, and on the majority of the House. Mr B. moved the appointment of a select Committee of nine members, to inquire into the truth of the charge. The House refused to receive the resolution; yeas 85, nays 106.

Leave was given to Mr Everett to introduce his proposed bill to repeal the Bankrupt Law. The bill was read twice, ordered to be printed, and postponed to Tuesday 20th inst.

New Hampshire.—On the 14th instant the House of Representatives of the State of New Hampshire resolved that they will not district the State for the choice of Representatives in Congress.

Ohio.—The Wabash and Erie Canal is nearly completed. Thirty four miles only of the Miami Extension canal are wanted to complete an inland navigation between Lake Erie and the Ohio at Cincinnati.

There are twenty three Banks in Ohio in a sound and solvent condition. The charters of thirteen of these shortly expire, and of two others in about a year, leaving only eight Banks, with a capital of only $2,304,745,63. Will any of these charters be renewed?

Fugitive Slaves in Ohio.—The Ohio House of Representives, by a vote of 46 to 24, have passed a bill to repeal the law in relation to fugitives slaves.

Arthur French.—It gives us pain to announce the death of this gentlemn. He has been long suffering under a painful disease, which gave frequent hopes of a more favorable termination, but which flattered only to disappoint. He was a man of many estimable qualities, and his friendship was a treasure to every one who enjoyed it. Mr. French was one of the small number of gentlemen in the city who took an early and decided stand in favor of a protective tariff, and co-operated vigorously with Jonas B. Brown and Joshua Clapp, both of whom preceded him in the pathway to the tomb. Their memories will be held in grateful remembrance by faithful friendship, till all shall have submitted to the common fate.—*Boston Courier.*

Gentlemen's Dress.—A lady correspondent of a Tenessee paper writes on the subject of Gentlemen's dress, and among many other sensible remarks, says:—

Gentlemen who exhibit on their hair evidence of much labor at the toilet are not held in high estimation by the reflecting portion of the female sex. The hair should always be neatly arranged, but never laboriously smoothed and curled. Mustaches are never worn by men of ordinary good sense. Foppish fellows alone carry little canes; and keep the washerwoman's fold of their pocket-handker-chief undisturbed, day after day. Rings, chains and breastpins of gold, or *gold-like* hues, never yet captivated a woman of common intellect. *Pennsylvania.*—Milton J. Alexander, who was indicted and tried for the murder of Mr Longee, has been convicted of manslaughter.

Moral and Spiritual Culture.—We notice that Mr. Waterston's valuable book, published in this city not long since, on 'Moral and Spiritual Culture,' has been well received in England. The following remarks are an extract from a leading London periodical:

'We welcome this stranger as a well-instructed and right-minded visitant, and hope that this almost first introduction to an English public, will be followed up by many more of those interviews, which are always as pleasant as they are profitable to those who have the same grand objects in view, and who love to feed on the same great and spirit-stirring thoughts.

Slate Roofing.—The Bangor Whig says that a large quantity of roofing slate, of an excellent quality, has been quarried and prepared for market at Barnard, near Bangor. The quarry is quite extensive, and it is believed a good business may be done in supplying the Boston market. The operator has had experience in the work at the quarries in Wales, and feels quite confident of success.

Secretary Upshur on Duelling.—The Secretary of the Navy, in reply to a letter in relation to the recent duel at Burlington, N. Y. says: 'I look with as much abhorrence as any one upon the practice of duelling and shall be pleased to know that the civil power has acted on the offenders in question.—As a military offence, it has engaged my serious attention, and I trust that it may be ultimately suppressed in the navy.'

Death of Another Member of Congress.—The Augusta (Geo.) Chronicle, announces the death of R. W Habersham, M. C. from Ga. He died at his residence in Habersham county on the 2d inst.

A very wealthy planter in Woodford County, Ky., says: 'I had rather be taxed for the poor boy's education, than the poor man's ignorance; for the one or the other, I am compelled to do.'

Orphan Asylum at Albany.—The Asylum realized over $2000 by the exhibition of Mr Van Rensalaer's century plant, which was loaned for exhibition. A correspondent of the Providence Journal referring to this fact, beautifully remarks:—

'What a sweet fragrance has that one flower yielded to delight those whom father and mother have forsaken. Surely he who so carefully cultivated that plant did not merely gratify his own taste. It will be recollected that the late Patroon, by whom it was reared, was one of the most benevolent men of the age. This is only one of the instances in which his works of doing good to the poor have so followed him, in a way which he so little expected. 'The memory of the just is blessed'—in this case with a sweet perfume.

Witness Rejected for Atheism.—In the course of the trial of the case, Barnard vs Tilstetone, before the Court of Common Pleas, holden in this town last week, a witness was objected to on the ground of his alleged disbelief in the existence of a Supreme Being, and in a future state of existence—and several witnesses testified to his repeated declarations of such disbelief. On the other hand, in order to counteract this testimony, it was proved that the proposed witness was a member of the Congregational Church in Williamsburgh, in regular standing, and that he had constantly attended the ordinances! Judge Allen, however, regarding the case as a clear one, rejected him.—*Northamplon Courier.*

Mr. Calhoun.—This gentleman has resigned his seat in the Senate of the United Stares, the resignation to take effect after the fourth of March next.

Referring to this resignation, the Charleston (S. C.) Mercury, announces, that after the fourth of March Mr Calhoun may be considered as standing before the Democracy of this country as a candidate for the next Presidency.

Mexico.—There is a rumor that our difficulties with Mexico have been amically adjusted, and that our claims on that government are to be paid by a cession of the territory of California. This rumor has been listened to more readily, in consequence of a report received from Washington that 'an express has arrived there from the Pacific, bringing intelligence that the British government has sent a large fleet into the Pacific. The object has not as yet transpired, whether the destination be California, the Oregon, or the Society Islands.'

The New York Journal of Commerce alluding to the report that upper California had been ceded to us, says:—

We sincerely hope it is so,—for no acquisition of territory which we ever gained, except Louisianna, is so important to us. Without it, Oregon Territory will be of comparatively small value. It contains the finest harbor in the world, (San Francisco,) in which the whole navy of England might ride together in safety. Oregon contains no harbor that is worthy of the name. The make of the country is such as to render the Bay of San Francisco the natural outlet for the trade and business of a great part of Oregon, and whatever nation owns the one, ought to own the other also. But we hardly think it will turn out that we have got this fine harbor,—for England has long had an eye upon it, and what she covets, she is apt to lay hold of. The land in the Northern part of California is generally good,—much of it excellent,—but the Southern part is of little value, either agriculturally or commercially. The whole region is however subject, at times, to distressing droughts.

Upper California lies between the 31st and 42d degrees of North latitude, and embraces an extent of coast of about 700 miles, running back to the base of the mountains, a distance averaging from fifty to one hundred and fifty miles.

FOREIGN.

The Britannia Steamship arrived at this port on Wednesday P. M. in 17 days from Liverpool.

By this arrival we have important news from China. The war in China is terminated, and a treaty of peace has been concluded with the Emperor.

The provincial conditions of the peace with China are that China is to pay $21,000,000 in three years—$6,000,000 to be paid before the British troops withdraw from Nankin—the port of Canton and four other ports to be thrown open to British merchants, and consuls to reside in them—Hong Kong to be ceded to Great Britain—and all British subjects who are made prisoners to be released.

Though the Emperor had given his adhesion to the treaty, he declined signing it till it had been ratified by the British Queen. Half the first instalment had been already paid, and was on board one of the English frigates.

We have news also of the termination of the war in Affghanistan, by the recapture of Cabul and Ghuznee, and the release of all the English and India prisoners.

Further particulars of the news, we propose to give next week.

Mutiny and Execution at Sea.—The United States brig Somers, commander MacKenzie, arrived recently at New York from the coast of Africa, via St. Thomas. On her arrival at New York, twelve of her seamen and apprentices were transferred to the North Carolina, in irons, having been engaged in a mutiny, of the most fearful description, if statements already made are correct.

The mutiny appears to have been planned by Philip Spencer, passed midshipman, son of Hon. Mr. Spencer, Secretary of War, of the United States. The plan was to murder the officers of the Somers, and then engage in piracy, prey upon the English and American packets and Merchantmen. The evidence of the purpose, and of the probability of its being effected, seemed so conclusive, and the danger so imminent, that the officers, unanimously agreed that the only means of preventing its accomplishment was the immediate execution of the ringleaders. Accordingly they did,—what they supposed both law and humanity made it their duty to do—they took the awful responsibility, and hung three of the matineers, Spencer, Cromwell and Small at the yard arm, on the first day of December.

As the official accounts are not yet published, we make no comments, other than to say, if the facts of the case already given to the public prove to be correct, the officers of the Somers will unquestionably be sustained by public opinion, as well as by the national authorities.

*** A letter, dated at Hillsboro' Illinois, was published a few weeks since in the Register, in which mention was made of some donations recently received by the Unitarian Society there. The letter met with some misfortunes, at the hands of the printer, than is usual, and in one or two instances was made to convey absurdities. Had the author been at a less distance, the mistakes would have been sooner corrected. The individual who made one of the presents here alluded to, was not *Mr. Joseph Brooks*, but *Mr. Joshua Brookes*, and the same individual, we are requested to say, has recently presented 100 vols. more of a miscellaneous character. These books have been made to constitute *not* a *British* [!] Library but a *Parish* Library. The other donation was not made by members of Mr. Coolidge's Society, but by persons belonging to another congregation, who prefer to remain unknown.

*** There will be services at the Bulfinch St. Church, (Rev. Mr. Gray's,) on Sunday evening next, (Christmas,) at 7 o'clock.

CORRECTION.

In the article on De Wette, in the last Register, eighth line of second paragraph, for 'Paley's doctrine,' read Paul's doctrine.

MARRIAGES.

In this city, by Rev Mr Gray, Mr John A Kreglinski, to Mrs Mary A. Hardwick.

In South Boston, by Rev Mr Shackford, Mr Seth Pettee, to Miss Esther, daughter of Noah Brooks, Esq.

In Bridgewater, 24th ult. by Rev Mr Doggett, Mr Daniel Sawin, to Miss Catharine Bassett, all of B.

In Lancaster, by Rev Mr Sears, Henry Wilder of Lancaster, to Miss Ann Goodhue, daughter of the late Hon Benjamin Goodhue.

In Duxbury, by Rev Mr Moore, Mr Melzar Hunt, to Miss Deborah C. Delano.

In Worcester, Dec. 8th, by the Rev Mr Miller, Wm. M. Bickford, of the firm of Phelps and Bickford, to Miss Sarah, daughter of Artemas Ward, Esq. all of Worcester.

DEATHS.

In this city, on the 9th inst. Miss Ann Perkins, aged 78, formerly of Bridgewater.

14th inst. Mr Gardner C. Bullard, 26.

In Roxbury, on Wednesday, Ebenezer Fox, Esq. 80.

In Abington, 11th inst, Mrs Hetta L. wife of Rev James W. Ward, and eldest daughter of Hon William A. Hayes, of South Berwick, Me. 27.

At Worcester, 9th inst. Mrs Persia, wife of Mr John Bigelow, 79. She was found dead, sitting in her chair, with her knitting work in her hand.

In Bangor, 2d inst. Miss Mary Eliza, second daughter of Gen. Mark Trafton, 28.

In Essex County, New York, of the venerable Elkanah Watson, aged 86 years.

In Ithica, N. Y. Hon. Francis Bloodgood.

On the Coast of Africa, Capt Benj Russell, Jr, of Salem, master of brig Oregon.

HOLIDAY GIFT FOR 1843.

A CHRISTIAN Father's Present to his Family, the most splendidly illustrated and cheapest work ever issued on the American Continent, containing more than five hundred engravings, entirely new and original, designed and executed by the most eminent artists of England and America. Cost of preparing the work, $5000. Price, $2,50.

Bible Biography, or the lives and characters of the principal personages recorded in the sacred writings; practically adapted to the instruction of youth and private families; together with an appendix, containing thirty dissertations on the evidences of divine revelation, from Timson's Key to the Bible; being a complete summary of Biblical knowledge, carefully condensed and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and other eminent writers on the Scriptures. Robert Sears, Editor. Embellished with several hundred engravings on wood, illustrative of scripture scenes, manners, customs, &c.

Also, another new and beautiful work, just received from the Press by R. Sears, containing 500 pages of reading matter and 500 beautiful engravings, Wonders of the World, in nature, art and mind, comprising a complete library of useful and entertaining knowledge. The Engravings of views of Cities, Edifices and other great works of Architecture, Monuments, Mechanical Inventions, Ruins, Illustrations of the manners and customs of different Nations, Religious Rites and Ceremonies, Cataracts, Volcanoes, Curiosities, Trees, Beasts, Birds, Fishes, Reptiles, and the numerous objects contained in the fossil, vegetable, mineral and animal kingdom.—For sale by OTIS BROADERS & CO, 120 Washington street, Boston, up stairs. d24

GOOD BOOKS FOR PRESENTS.

REFLECTIONS in Retirement, 2d edition—this day published.

Selections from the writings of Fenelon, by Mrs Follen.

Ware's Discourses; Ware on the Formation of Christian Character.

Greenwood's Lives of the Apostles; Brooks's Monitor; Furness's Prayers.

Butler's Analogy of Religion; Latimer's Sermons; Dewey's Sermons; Moral and Spiritual Culture, by R. C. Waterston.

Channing's Works; Selections from Jeremy Taylor; Last Days of the Savior; Womans' Mission.

Livermore's Commentary; Ware's Life of the Savior; Alice Bradford, or Experimental Religion.

Farr's Family Prayers; Living for Immortality, by John Foster; Imitation of Christ, by Thomas A. Kempis; Greenwood's Sermons of Consolation.

Offering of Sympathy; Meditation for the afflicted and sick; Ware's Inquiry Concerning Religion.

Milman's History of Chaistianity; Mosheim's Church History—for sale at SIMPKINS'S, 24 Tremont Row. d24

GIFT BOOKS FOR CHRISTMAS AND New Year—WM. D. TICKNOR, corner of Washington and School sts, has for sale a beautiful assortment of Annuals and other books for Presents, among those already received are the Keepsake, Book of Beauty, Friendship's Offering, Forget Me Not; Drawing Room Scrap Book; the Gift, Christian Souvenir, Rose of Sharon, Juvenile Scrap Book, the Rose, &c.; all with splendid illustrations, and bound in elegant style. Fine editions of standard works, also in rich bindings, among which are Lockhart's Spanish Ballads, new edition, beautifully illustrated; Lalla Rookh; Campbell, Rogers, Byron, Wordsworth; Benzons; Burns, Crabbe, Moore, Clarendon's History of the Rebellion; Waverly Novels; Marmion; Childe Harold; Percy's Reliques of Ancient Poetry; Spenser's Fairy Queen, Moliere, Racine, Fontaine's Fables, with illustrations; Tennyson's Poems, Motherwell's Poems, Longfellow's Voices of the Night and Ballads; Willis, Bryant; Greenwood's Sermons; Cha. Lamb's works, Griswold's Poets and Poetry of America; Keese's do; Velvet Bibles; Church Prayer Books, Campbell's British Poets, Fenelon, &c. All the new Juveniles for sale as above. d24

SONGS AND BALLADS, translated from Uhland, Korner, Burger, and other German Lyric Poets, by Charles T. Brooks, pp. 400, 12mo.

Published by J. MUNROE & CO, 134 Washington st. d17

SAXTON, PEIRCE & CO, Publishers, Booksellers, Stationers and Periodical Agents, 133 Washington st., Boston, offer for sale on the most reasonable terms, a very large and extensive variety of miscellaneous books, of standard value; also, all the new publications of the day, Annuals and splendidly illustrated works, suitable for Presents, the coming Holidays. We commence our list today, and shall continue it from week to week.—Please preserve the list for the holidays.

The Gem of Loveliness for 1843, with beautiful landscape illustrations—bound in green silk, rich gilt.

Heath's Book of Beauty, 1843, with beautifully finished engravings, from drawings by the first artists, edited by the Countess of Blessington—bound in blue silk, gilt.

English Pearls, or the Portraits for the Boudoir; a series of highly finished engravings, from drawings by eminent artists—engraved under the superintendance of Mr Chas. Heath, with poetical illustrations.

Fisher's Drawing Room Scrap Book, edited by Mrs Ellis, with 36 elegant steel plates, price $4.

The Keepsake, edited by the Countess of Blessington, with 13 elegant plates, superbly bound in rich crimson silk.

The Queens Boudoir, a musical annual for 1843, edited by Chs. Jeffreys—the illustrations in Chromo Lithography, designed and executed by J. Baudard—the most splendid book of the season.

The American in Paris, or Heath's Picturesque Annual for 1843; illustrated with 18 engravings.

Forget Me Not, a Christmas, New Year and Birth Day Gift, containing ten beautiful plates.

Friendships Offering and Winter's Wreath, containing contributions from various popular writers.

The Rose, or Affections Gift, edited by Emily Marshall; ten steel plates.

The Mignonette, or Graces of the Mind, edited by a Lady.

The Rose of Sharon, a religious Souvenir; edited by Miss Edgarton.

Friendship's Offering—edited by Miss Catharine Waterman, illustrated.

The Christian Souvenir—an offering for Christmas and the New Year; edited by F. F. Shepherd.

The Gift, embellished with 8 elegant engravings, beautifully bound in calf gilt.

The Deserted Bride, and other poems, by George P. Morris, elegantly illustrated.

(List to be continued.) d24

NOVEMBER TRACT, No. 184—Righteousness the central principle of Christianity, and the true basis of the Unitarian denomination, by Ezra S. Gannett, being No 184 of Unitarian Tracts for November. This day published, by J. MUNROE & CO, 134 Washington st. d24

THE SLEEPWAKER—The Sleepwalker, a tale from the German of Heinrich Zschokke.

'There are more things in Heaven and earth,
—Horatio.
Than are dreamed of in your Philosophy.'
—Hamlet.

Just published and for sale by J. MUNROE & CO, 134 Washington st. d24

CHRISTMAS AND NEW YEAR'S PRESENTS—The subscribers respectfully requests the attention of the public to their collection of English and American Annuals, New Juvenile and richly bound Books, the most suitable for presents for the season. Among which are the following:

English and American Annuals—Taylor's Drawing Room Scrap Book; the Forget-me-not; Friendship's Offering; Heath's Picturesque Annual; the Keepsake; Historical Annual; the Gift, Rose of Sharon; Youth's Keepsake; Annualette; Child's Token; Little Gift; Lady's Annual Register; Little Keepsake and Christian Souvenir, etc.

Books in Rich Bindings—Shakspeare Gallery; Poetic Wreath; Scott's Lay and Ballads; Kirk White's Poems; Sacred Poetry; Pope's Works; Milton; Gray; Goldsmith; Hemans; Thompson; Shakspeare; Byron; Poetry of Flowers; Lady's Book; Johnson's Life and Works; British Poets; Gallery of the Graces; Letters from under a Bridge, Spanish Ballads; Mrs Sigourney's Pleasant Memories, &c.

Juveniles—Illustrious Children, by Mrs Strickland; Young Islanders; Mountin Horsewood; the Rollo Books; the Lucys; The Jonas Stories; Mary Howitt's works; Miss Martineau's do; St. Nicholas Annual; Useful Stories; Hudson's Stories; Flower People; Fontaine's Fables; Boys and Birds; Gems; Kings of England, etc.

The above are selected from a large collection of works, suitable for presents, to which we would invite the attention of those purchasing. A good collection of handsomely bound Bibles, Prayer Books, etc—for sale by W. CROSBY & CO, 118 Washington st. d24

CHRISTMAS AND NEW YEAR PRESENTS.—The Annuals for 1843—Beautiful Miniature editions of the Standard Poets.

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'A volume deserving a cordial welcome to every house and heart. The variety of thought and expression, and yet the perfect harmony of tone of feeling which marks this spiritual wreath for a christian cemetry, will make it live and bloom as long as sorrow is known.'—Hunt's Magazine.

Published by JAMES MUNROE & CO, 134 Washington st. d17

MILTON ACADEMY—The Winter Term of this Institution will commence on the first Tuesday after Thanksgiving, and the Spring Term the last Tuesday in February; each to continue eleven weeks.

Tuition—Languages, $7,00—English Branches, $5,00. Board can be obtained in good private families, on reasonable terms, and a few can be accommodated in the family of the Principal.

E. J. MARSH, Principal.

Milton, Nov. 12, 1842.

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THE SUBSCRIBERS have formed a Copartnership with Mr JAMES KELT, Jr. for the purpose of carrying on the Publishing and Bookselling Business, at their old stand, No. 133 1-2 Washington st., under the firm of SAXTON, PEIRCE & CO. Also, for the purpose of carrying on the Auction and Commission Business, for the sale of Books, Stationery, &c. at No 57 Washington st., up stairs, under the firm of CHARLES H. PEIRCE & Co. SAXTON & PEIRCE.

Boston, Nov. 28, 1842.

PICTORIAL VIEW of all Religions—A Pictorial and Descriptive View of all Religions, embracing the forms of worship practised by the several nations of the known world, from the earliest records to the present time; to which is added a brief view of minor sects; on the basis of the celebrated and splendid work of Bernard Picart—illustrated by seventy three engravings. Also, a History of the Jews and Life of Mahommed, by Rev Charles A. Goodrich, A. M., accompanied by a Map of the World, and Chart, exhibiting the progress of the Gospel the last eighteen centuries; the religions of the several nations on the globe, with their population, extent, and missionary stations, by J. Olney, A. M., Pool, 12mo, pp. 576, just received and for sale by W. CROSBY & CO, 118 Washington st. d17

WOMAN'S MISSION—Just received, a few copies of this work, one of the best books of the kind ever published—put up in a neat style of binding. For sale by W. CROSBY & CO, No 128 Washington st. d17

PERIODICALS! Periodicals!!—Individuals and Clubs about to renew their subscriptions for another year, are particularly invited to call, before subscribing, at WILDER & CO'S General Periodical Agency Office, 67 and 73 Washington street, directly opposite the Post Office, where are to be had more than one hundred different works. More liberal inducements

POETRY.

JAMES MONTGOMERY.

At the public breakfast recently given to Mr Montgomery, at Radley's Hotel, as a mark of respect to that gifted member of the Moravian mission, the poet recited the following exquisite verses, supposed never before to have been published:—

'THE CHRISTIAN GRACES.
1 Cor. xiii. 13.

'Faith, Hope, and Charity, these three,
Yet is the greatest Charity;
Father of lights, these gifts impart
To mine and every human heart.

Faith, that in prayer can never fail,
Hope, that o'er doubting must prevail,
And Charity, whose name above
Is God's own name, for 'God is love.'

The morning star is lost in light,
Faith vanishes at perfect sight,
The rainbow passes with the storm,
And hope with sorrow's fading form.

But Charity, serene, sublime,
Beyond the reach of death and time,
Like the blue sky's all-bounding space,
Holds heaven and earth in its embrace.'

MISCELLANEOUS.

DO NOTHING IN A PASSION.

BY REV. J. S. C. ABBOTT.

'*That which is done in a passion is never well done.*'—NAPOLEON.

When Napolean was upon the Island of St. Helena, he received, at one time, a very gross insult, as he considered it, from Sir Hudson Lowe, the governer of the island. One of the generals of Napoleon's family was in a great rage, and, after walking the floor, for a few moments, very passionately, giving vent to his feelings, he wished to return an immediate and indignant answer. 'No,' said Napoleon; 'be calm, and wait till to-morrow; let us sleep upon it. You are in a passion now, and *that which is done in a passion is never well done.*'

This is a sentiment which should be ineffaceably engraved upon the heart of every parent—'*That which is done in a passion is never well done.*' There are few persons who have attained such an entire mastery over their own spirits, as to be able, amid the ten thousand little annoyances of domestic life, to retain a serene and unimpassioned mind. Parental reproof is too often a sudden ebullition of irritated feeling; and not unfrequently it is found that the child did not deserve the severity which momentary and unthinking irritability inspired. It should, therefore, be one of the first principles of a faithful parent, never to reprove or to correct in a passion.

It is reported of Sir Isaac Newton, that he had attained such equanimity and mildness of temper, that nothing could ruffle the serenety of his mind. A remarkable instance of this his power over his own spirit, is worthy of everlasting remembrance. Sir Isaac had a favorite little dog, which he called Diamond. One evening, being called out of his study into an adjoining room, he left Diamond behind him. When he returned, after the absence of but a few minutes, he found the papers of a very important work he was just completing, after years of most arduous toil consumed to ashes. Diamond had leaped upon the table, overset a lighted candle, and thus produced the mischief which was utterly irreparable. Sir Isaac was already far advanced in life, and could not think of commencing anew so arduous an undertaking. He looked mournfully, for a moment, at the ruins, and then, calmly brushing away the cinders, mildly exclaimed, 'O Diamond! Diamond! you little know the mischief you have done.'

Now, little children, in every family, not unfrequently do mischief, as unconscious of the harm they are doing as was Diamond. And we regret to say that, not unfrequently, they receive, not only a severe rebuke, but a hasty blow; and it must be indeed a mortification to a Christian father or mother, to feel that they have treated their child not only unjustly, but with less tenderness than Sir Isaac treated his dog. There are, probably, few parents who cannot recall to mind instances in which they have greatly erred in this respect. And it is a fault which every parent should make vigorous and persevering efforts to correct. Solomon says, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.'

Wilberforce remarkably exemplified this self-control. By the grace of God aiding his persevering efforts, he had attained such a perfect command over himself, that he seemed to live in an ethereal region, beyond all the clouds and vapors of earth. He met the little annoyances of his children and his grandchildren, and breasted the terrible storms of political opposition, with ever the same peaceful, serene, undisturbed mind. He thus made his home almost an earthly paradise, and peace and joy followed him, wherever he went.

Dr. Boerhave, who was greatly admired for his imperturbable patience under every provocation, was once asked by a friend, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion. He answered, with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself.

Let no parent, therefore, say that a hasty and irritable temper may not be subdued. If the parent cannot restrain the outbreaks of passion, how can it be expected the child can succeed? Let every parent, then, adopt Napoleon's maxim—'*That which is done in a passion is never well done;*' and let reproof or correction be always administered with a calm and a self-governing spirit.—*Nantucket, Mass., Dec.*, 1842.

FEMALE TEACHERS.

The following eloquent and just tribute to the peculiar merits and qualifications of women, is from the pen of William H. Seward, the present governor of New York:—

He, it seems to me, is a dull observer, who is not convinced that they are equally qualified with the other sex for the study of the magnificent creation around us, and equally entitled to the happiness to be derived from its pursuit; and still more blind is he who has not learned that it was the intention of the Creator to commit to them a higher and greater responsibility in the education of youth of both sexes. They are the natural guardians of the young. Their abstraction from the engrossing cares of life affords them leisure to acquire and communicate knowledge. From them the young more willingly receive it, because the severity of discipline is relieved with greater tenderness and affection, while their more quick apprehension, enduring patience, expansive benevolence, higher purity, delicate taste, and elevated moral feelings, qualify them for excellence in all departments of learning, except, perhaps, the exact sciences. If this be true, how many a repulsive, bigoted, and indolent professor will, in the general improvement of education, be compelled to resign his claim to modest, assiduous, and affectionate woman! And how many conceited pretenders, who may wield the rod in our common schools, without the knowledge of human nature requisite for its discreet exercise, too indolent to improve, and too proud to discharge their responsible duties, will be driven to seek subsistence elsewhere!

DEATH-BED OF HUMAN GREATNESS.

Clement V. during his feeble and profligate reign, amassed enormous riches by the sale of ecclesiastical benefices, and by other scandalous means. He had enriched his relations and his descendants, but he had not secured their gratitude. The moment that his death was announced in the papal palace, all its inmates rushed upon its treasures, as if they had been their lawful booty. Among his numerous household, not a single servant remained to watch the dead body of their master. The wax candles that lighted his bed of state fell upon the bed-cloths, and set them on fire. The flames spread over the whole apartment; but the palace and wardrobe were so plundered, that only a miserable cloth could be found to cover the half-burnt remains of one of the richest popes who had ever governed the church.—*Campbell's Petrarch.*

MARRIAGE VS. INSANITY.

Few people are aware how much more insanity prevails among bachelors and unmarried of both sexes. We learn from the examination of very many reports, that out of every five of all the lunatics sent to American Hospitals, three are unmarried and only two are married, and that almost all of them are over 21 years old. On the other hand, it is pretty certain, that in all the community over 21 years of age, there are more than three times as many in as out of wedlock. If this be the case, then the unmarried are more than four times as liable to become insane as married people.

To make this matter more certain, Dr. Jarvis, of this town, has written to some gentleman in almost every town in Massachusetts, and in some towns in Connecticut, requesting him to count on the list of voters in his town—the *married*, the *unmarried*, and the *widowers*, and to give him information of the number in each of these classes belonging to their respective towns.

We earnestly hope his correspondents will be able and willing to give him an answer on these points, and thus settle one very important principle in life—that marriage is a great protective of society against the awful disorder of insanity.

ST. PETER'S.

The sun shone brightly as we entered the ample area, that, like another outer court, was to prepare us for the Holy Place. The self-poised obelisk of Egyptian granite, with the fountains that play refreshingly on either side of it, are the only objects occupying the space within which the vision is bound, and the attention, as it were, concentrated by the sweeping line of crescented colonnade. Directly before you, at the other extremity, rises the admired fane of Christendom. Shade of Michael Angelo! I gazed upon thy work with an unmoved heart and unexclaiming tongue. I entered—I stood within St. Peter's. The shrine of the apostles was before me—the mighty dome was above me—the massive buttresses, the costly Mosaics, the marble figures of Popes and Princes were around me; and as I slowly paced along the nave, and deviated into the aisles, and gazed into side-chapels, more worthy of the name of churches, the solitary feeling that coldly rose to my spirit's summons, was, that the place was vast—astonishingly vast. St. Peter's!—it had ever been to me a generic name for all that was overwhelming and magnificent. I had thought, as Madame de Stael expresses it, that this edifice, more than any other human effort, gave you the impression of a work of nature. To be disappointed with St. Peter's was an idea that never occurred to me. I had risen that morning, and binding myself as to a triumphal car, prepared willingly to be led captive in the train of admiration. I went the passive expectant of overwhelming effect. With me it was only to go, to see, and to be conquered. Conceive, then, my sensation of bewilderment when I stood amidst the pile unmoved. And yet I cannot to this day think that the fault is wholly in the spectator. There is an absolute prodigality of material, and yet the effect is not in proportion to it. The cathedral at Cologne, finished according to the design, would gloriously outvie the splendor of St. Peter's. Complete even the front of the one at Strasbourg, and attach it to St. Peter's, and I cannot but think that the result would be a vast gain in the venerable and the beautiful. Something very different from mere size and magnificence is wanting to produce effect. Look at the portico of St. Peter's, and compare it with the simple dignity of the Pantheon, and observe how much frittering away there is from the ponderous, the solemn, and the majestic.

The very color of the travertine almost necessarily destroys deep impression. There is a new, yellow look about it, resembling stucco; so that your mind insensibly travels back to London, and the smoke-veneered venerability of St. Paul's almost rises in the comparison. As you enter, mark the glare of light, the gaudy colors of the marble, the immense quantity of Mosaic and statuary—and statuary, too, unfortunately, not of the great and the good among earth's sons, but of Popes. There is an utter absence of that sacred gloom, that dim solemnity, one desiderates so peculiarly in a temple of religion. The buttresses, large and massive, as from the necessity of observing proportion they are, still intercept your view of the aisles and side-chapels, so that you have little more than the nave in the *coup-d' oeil*; and you must carry the rest, as it were, in your memory, to comprehend the real vastness of the whole. All these circumstances I mention in excuse for the visitor to St. Peter's, who, by the verdict of his own independent judgment, cannot all at once fall into the usual cry of 'overpowering'—subduing'—'crushing.'

Morning after morning these impressions were repeated; but one evening, after I had become pretty familiar with the objects and proportions of the building, I entered the vestibule as the dusk was coming on. On the right stood Constantine, reining in his horse, as he beholds, in mingled terror and amazement, the signet of his destiny engraven on the heavens. Whatever be its merits as a work of art, this statue has always struck me as imposing in effect. Advancing towards the door, I slowly moved aside the heavy and *silent* curtain that forms the barrier of separation between the inner and the outward world in most Catholic churches. The day-light glare was gone—the colored marble had lost its gaudiness—the Mosaics faded away into scarcely discernible outline—the whispering and prying stranger had departed—a holy twilight and an eternal spring, surrounded me—and then, for the first time, I felt myself in St. Peter's.

I moved silently, almost breathlessly, towards the altar-piece. At such an hour as this, with a solemnity coming forth from your own spirit to meet the external, it is impossible to resist the effect of this mighty fabric. You feel, indeed, that God is there. Those hundred ne'er-extinguished lamps that dimly burn around the shrine where an apostle's dust is said to be reposing—the shades of evening turning every thing about you into a kind of misty magnificence—the deep dead silence of the place, or the scarcely less solemn interruption of it—(for in St. Peter's there is no *sudden* sound—mellowing distance softens all—there is a gradation in the echo of every step, in the increasing though quiet distinctness of the approaching, in the gradual dying away of the receding)—the kneeling forms of the scattered worshippers—the four bronze pillars that form and support the altar-piece of more than hundred feet in height, extending, however, but small way into a dome which towers four hundred feet above your head—one long nave, in mighty measurement, six hundred feet—the grave presiding statue of St. Peter, with the foot that is brightened by the constant wear of a hundred million kisses—forms of the departed looking down from all sides upon you—fling yourself into the poetry of Catholicism—there, as you sit on the marble step of St. Peter's shrine, remember that you are on the site of Nero's circus—run over the history of the early church, its struggles, its martyrdoms and its glories—and as the lights shed their dim radiance around you, think of the midnight worship in the cave and the catacomb—the silent breaking of bread, or the subdued melody of the evening hymn: pass, if you are so disposed, beyond the pale of history into the precincts of tradition—follow out the line of the marvellous—think that the dust which now lies in silence beneath you, Jesus once gazed on in its bodily form, and that you are reclining above ashes that wept to the sound of 'Feed my sheep':—be, though but for a moment, a prostrate, earnest, adoring subject of the Tiara's triple majesty, and who can picture the effect this place of solemn thoughts, and sights and sounds must produce on the mind of the devout, or even of the mere enthusiast of romance? Thus considered, there is no such place in the world's wide range for deep impression. This illusion is complete.

But alas! how soon it vanishes. It is the day on which the nativity of the lowly Jesus is celebrated; and, from an early hour, bustle and excitement prevail through out the city. Before nine, the streets are thronged with carriages. Cardinals, with their splendidly-ornamented coaches, their richly-caparisoned and coal-black steeds, their liveried footmen, and crowd of semi-clerical menials—Prelates, Bishops, Officers, Ambassadors, Ministers of State, foreigners of all kinds and nations, in their various degrees of state and ceremony, are seen hurrying along to hear the Pope say mass in the church of St. Peter. In the midst of armed files of soldiery, the soldiery of him to whom it had been said, 'Put thy sword into its sheath,' the throng of eager gazers had fallen into the classes and positions respectively assigned to them, when a low strain of martial music announced the approach of the *Servus Servorum*. Nay! that strain *was* deeply solemn—it came, I believe, through the sacred, rarely-opened central door, and the 'Lift up your heads, O ye gates, and be lift up, ye everlasting doors, and the King of Glory shall come in,' involuntarily crossed the memory, as the music from the mellowing distance grew upon the ear, and you were prepared for some thrilling anthem of devotion, or some mighty strain of eloquence that should adequately tell who was this King of Glory!—when, attendants preceding him with the Cardinal's hat and mitres, there appeared in a throne of state, borne on the shoulders of men, hanging his head on one side in the most lack-a-daisical way conceivable, emaciated with ill-health, misery and masses, the most wretched little old man in all Christendom, Gregory XVI.

I would not, if I could, describe all the miserable mumery that followed. There was much salutation of his Holiness by the Cardinals, who kissed his hand—much by the Clergy, who kissed the cross upon his foot. This, followed by constant chanting of the mass, by the choristers, a few occasional and feeble responses by the Pope—by constant dressing and undressing, capping and uncapping, kneeling and bowing, walking this way and returning that, crossing and courtesying, for the space of three hours—formed the ceremony of the day. There were masses going on in the various side-chapels, and, I would fain hope, worship; but in the principal pageant of the day there was but one object. On him all eyes were turned—to him all knees were bent—to him all thoughts were directed. I need not say that that object was not God. With the single exception of the few minutes of really beautiful martial music, the whole was to me a wearisome, unimposing, degrading piece of mumery. I would not be prejudiced, but I could not feel moved. What *was* there to move one? It was a worshipping of the Pope—yea! it was a solemn mockery.—*Christian Teacher.*

VENICE AND LOMBARDY.

The Boston Daily Advertiser quotes from the Paris Journal des Debats the following notice of a recent German work, under the title of the 'Kingdom of Lombardy Venice.' The work, says the Advertiser, gives some details which show the present state of decay of Southern Europe, the activity of which gave the signal of progress to Christian society, and whose powerful action fills the pages of history.

'The Kingdom of Venitian Lombardy now counts only 4,677,900 souls. The deaths annually are one out of twenty six. Almost all the country, under the Austrian Government, is cultivated by small farmers, who gain but a bare support, from their labor on the soil and who living poor, careless, and miserable, have neither the courage nor the capital necessary to attempt any amelioration of their fate. Crimes against persons are numerous, and the mean proportion of the last years gives 25) homicides, 780 persons wounded and attacked with murderous weapons, 136 sentences for rape, and 736 cases of less rude crimes.

In the midst of the eloquence of these numbers, suddenly a singularly population of bears and wolves makes its appearance. These animals come down from the mountainous region, while the active and industrious among the younger part of the population condemn themselves to a voluntary exile, and quit the cities, which are thus deprived of citizens. Between the years 1832 and 1837 one hundred and thirty five wolves and 3½ bears were killed in the plains of Lombardy. Venice is becoming depopulated, and the number of deaths exceeds that of births; this excess is nearly a thousand a year. If optimists tell us after this, that nations do not grow old—that there is nothing in history which resembles the decay of races and empires,—if politicians tell us that nations are machines which may be repaired, clocks which may easily be put in order by means of new springs,—if theoreticians teach us the sovereign method by which new blood can be translated into exhausted veins—we can only smile, it is in vain to attempt to convince minds which cannot be persuaded by facts. It is certain that there is no country in Italy which is better governed than the domains of Austria. Considerable sums are expended in improving roads, building bridges, and favoring commerce and education. Meantime every thing is degenerating and dying. The deserts is by degrees coming back again. These admirable regions, favored of heaven, eternally fruitful, rich in material as well as beauty; this country which produces every thing within the reach of agriculture, where corn, the vine, rice, silk worm, all flourish; which produces annually 2,500,000 German eimers of wine, (the eimer is equal to 12 1-2 gallons,) which exports 28,000 tons of Parmesan cheese a year; this country, to which nothing is wanting, is poor. Its population is decreasing, and among the splendid ruins of its ancient cities, nothing will ere long be seen but some few old men wandering about under the protection of the German soldiery.

TRUE AND FALSE DELICACY.

Above every other feature which adorns the female character, delicacy stands foremost within the province of good taste. Not that delicacy which is perpetually in quest of something to be ashamed of, which makes a merit of a blush, and simpers at the false construction its own ingenuity has put upon an innocent remark, (this spurious kind of delicacy is as far removed from good taste as it is from good feeling and good sense,) but that high-minded delicacy which maintains its pure and undeviating walk alike amongst women as in the society of men, which shrinks from no necessary duty, and can speak when required, with seriousness and kindness, of things at which it would be ashamed, indeed, to smile or to blush; that delicacy which knows how to confer a benefit without wounding the feelings of another, and which understands also how and when to receive one; that delicacy which can give alms without display, and advice without assuming, and which pains not the most humble or susceptible being in creation. This is the delicacy which forms so important a part of good taste, that, where it does not exist as a natural instinct, it is taught as the first principle of good manners, and considered as the universal passport to good society. Nor can this, the greatest charm of female character, if totally neglected in youth, ever be acquired in after-life. When the mind has been accustomed to what is vulgar or gross, the fine edge of feeling is gone, and nothing can restore it. It is comparatively easy, on first entering upon life, to maintain the page of thought unsullied, by closing it against every improper image; but when once such images are allowed to mingle with the imagination, so as to be constantly revived by memory, and thus to give their tone to the habitual mode of thinking and conversing, the beauty of the female character may, indeed, be said to be gone, and its glory departed.—*Mrs. Ellis's Daughters of England.*

NEW TRACT, NO. 182.—On the Nature and Province of Natural and Revealed Religion, by Orville Dewey, D. D., being Tract No. 182, for Sept., published by JAMES MUNROE & CO., Agent of the American Unitarian Association.
oct 8

THE CHRISTIAN SOUVENIR FOR 1843—An offering for Christmas and the New Year, edited by Isaac F. Shepard—embellished with six beautiful engravings—Mar Yohannan, How beautiful upon the Mountains, Sisters of Bethany, Perils of the Deep, The Noonday Rest, Holy Hours.
Contributors—N. P. Willis, Hubbard Winslow, Mrs Sigourney, Nehemiah Adams, T. M. Clark, S. J. Hale, Miss Gould, Wm. M. Rogers, R. C. Waterston, Geo. B. Cheever, Catharine E. Beecher, Chs. Rockwell, Seba Smith, John Inman, Dr. Beecher, Roy Palmer, &c.—this day published and for sale by W. CROSBY & CO, 118 Washington st. o8

NEW PUBLICATIONS—Prof. Nichol's New Work, on the order and phenomena of the Solar System, 1vol, 12mo, with plates; Attractions of Language, by Benj. F. Taylor, 1vol, 12mo; Christ our Law, by Caroline Fry; First Impressions, or How to make Home Happy, by Mrs Ellis; Barstow's History of New Hampshire; Henshaw on the Prophecies; Duffield on the Prophecies; Folsom on Daniel; Stuarts Hints on Prophecy; for sale by TAPPAN & DENNET, 114 Washington st. o1

MINIATURE CLASSICAL LIBRARY—Great pains has been bestowed in the selection of this unique Library. It will comprise the best works of our venerated authors; published in an elegant form, with a beautiful frontispiece, tastefully ornamented. The following are now ready:
Goldsmith—Essay, by Oliver Goldsmith; the Vicar of Wakefield, by Oliver Goldsmith; the History of Rasselas, Prince of Abyssinia, a Tale, by S. Johnson, LL. D; Elizabeth, or the Exiles of Siberia, by Madame Cottin—the extensive popularity of this little Tale is well known; Paul and Virginia, from the French of J. B H. De St. Pierre; Pure Gold from the Rivers of Wisdom—a collection of short extracts on religious subjects from the older writers—Bishop Hall, Sherlock, Barrow, Paley, Jeremy Taylor, &c; Token of Remembrance; Token of Affection; Token of Friendship—each volume consists of appropriate Poetical extracts from the principal writers of the day.
Orders for single books, or by the quantity, answered at the lowest prices, by SAXTON & PEIRCE, 133 Washington st. o1

AUDUBON'S BIRDS OF AMERICA—The Birds of America, from drawings by John James Audubon—one set for sale at a reduced price by W. CROSBY & CO, 118 Washington st. o1

PRIVATE HOSPITAL IN BOSTON.
SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.
In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.
An apartment has been fitted up with apparatus for administering the Iodine Bath, Sulphur Bath, and other medicated baths, as recommended by Dr. Green, of London, in the treatment of various chronic diseases. Terms, $6 to $10 per week. j11

MUSICAL GIFT FOR THE YOUNG—This day published, containing Musical Anecdotes and Stories, with forty two pieces of original and selected music, by the Singing Master.
The design of this work is to present the science of music before the minds of the young in a pleasing and attractive form—for this purpose we have selected the most interesting stories and anecdotes which have been published, and also the histories of Haydn and Mozart, which we have abridged and prefaced expressly for this work—for sale by W. CROSBY & CO, 118 Washington st. o15

CHANNING'S WORKS—For sale at TICKNORS, corner of Washington and School sts; the Works of Wm. E. Channing, D. D., 1st complete American edition, with an introduction, in 5 vols, 12mo. o29

FRESH SUPPLIES of the following works, received this day at TICKNOR'S, corner of Washington and School streets—
The Expectant—A new novel, by Ellen Pickering, author of Dan Darrell, The Secret Foe, The Fright, &c. Diary and Letters of Madame D'Arblay, edited by her niece, part 4. No 6 Library of Select Novels, containing Bulwer's Last Days of Pompeii; Nos 19 and 20 Our Mess, Jack Hinton, the Guardsman, by Harry Lorrequer, with illustrations.
Critical and Miscellaneous Essays, by T. Babington Macaulay, in 3vols, 12mo. o29

POPULAR SCHOOL BOOKS, &c.—For sale at SIMPKINS'S Book and Stationery Rooms, No. 21 Tremont Row—Mitchell's, Smith's and Olney's Geography and Atlas; Parley's Geography; Colburn's Emerson's, Adams's, Smith's and Davie's Arithmetics; Smith's Grammar; Pierpont's and Worcester's Reading Books; Adams's Monitorial Reader; Worcester's Elements of History; Wilkins's Astronomy; Robinson's Book-Keeping; Emerson's, Webster's and Perry's Spelling Book; Child's First Book of Thought.
Also, good black Ink, in boxes of 1 and 2 dozen each; School Slates; Copy Books; Quills; Steel Pens, from 31c to $3 pr gross; Cap and Letter Paper.
N. B.—Country Traders and School Committees supplied on favorable terms. n5

ENGLISH BIBLES—A large assortment of Oxford Bibles, in every variety of binding and size, suitable for gift books—for sale at TICKNOR'S, corner of Washington and School sts. n5

BOZ'S WORKS IN NUMBERS FOR $4—The complete works of Charles Dickens, Esq., (Boz) containing the Pickwick Papers, Nicholas Nickleby, Oliver Twist, Sketches of every day life, Old Curiosity Shop, with wood cuts, and Barnaby Rudge, with wood cuts, illustrated with 19 steel plates and portrait of the author. Also, done on steel, the best likeness ever engraved of this popular writer. The edition comprises all that Mr Dickens has ever published; and is now published in octavo form, clear white paper, large type, and furnished at the exceeding low price of $4, formerly sold at $5. The same edition bound in 2 vols, strong leather binding, at $5, formerly sold at $6. Six sets of the work, in numbers, will be furnished at $20, when the money is remitted with the order. The edition is not small, and affords an excellent opportunity for persons to supply themselves at a very low price.
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o22

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.
The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.
Medford, Mass. L. ANGIER, Proprietor.
From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass General Hospital.
The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.
It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.
GEO. HAYWARD.
Boston, January 7th, 1841.
3m september 10

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Ir Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $3—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.
Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.
Northfield, Aug. 13, 1842.

HIGHLY IMPORTANT WORK—Raymond's Cyc of Gunn's Domestic Medicine—This valuable book was carefully corrected by Dr. G. C. Gunn, a recently to the most approved practice of medicin, for the use of families. Since its first publication, more than 100,000 copies have been sold in he South and West. It has undergone a revision, been enlarged to 900 pages, and embellished with cotly plates, and is elegantly bound, and sold at a much lower price than any other family medical work, approved of the regular faculty. It is clear, concise, and instructing on the art of preserving health, and points out in plain language free from medica terms, the diseases of men, women and children, with the latest and most approved means used in their cure; in it will be found a useful catalogue of medicines, with their doses and properties. Also, a full description of the medical roots and plants of our country with the necessary directions for using them according to the approved practice of medicine. The work is arranged on a very simple plan by which the practice of medicine is reduced to principles of common sense.
Agents who will wait on heads of families are wanted for the country. A large commission will be allowed to men of respectability, who will procure subscribers, and pay for the books as they are taken from the office; such persons will be allowed the exclusive privilege of canvassing whole counties.
Families uniting in the purchase of ten copies or more will receive a liberal discount. Orders addressed to SAXTON & PEIRCE, 133 Washington st. (post paid) will meet with prompt attention.
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FOREIGN and American Periodical Office.—General Agency for more than 100 Literary Works, 71 Washington street, opposite the Post Office, Boston.
Societies, Agents and individuals supplied at the lowest rates. Wanted, well educated and trusty Canvassers. s24

NEW BOOKS—Received this morning at TICKNOR'S, corner of Washington and School sts, The Burney Papers, No 4, containing Diary and Letters of Madame D'Arblay, edited by her niece.
Nos 19 and 20 Our Mess, containing Jack Hinton, the Guardsman, by Harry Rorrequer, with illustrations by Phiz.
Miscellanies, by Stephen Collins, M. D., containing articles on Charles Dickens, Charles Lamb, Cowper, David Brainard, Chevreley, American Literature, &c. 1vol, 8vo.
New and beautiful edition of The Task, and other poems, by Wm. Cowper, with splendid engravings by Cheney, Cushman and others, from drawings by John Gilbert, bound in calf and gold, 1vol, 8vo.
The Gift for 1843, printed on large paper, 1vol, 8vo—the most splendid vol. of the season. o22

ANNUALS FOR 1843—The Christian Souvenir, an offering for Christmas and New Year, edited by I. F. Separd—The Gift, beautifully illustrated; received and for sale at SIMPKINS'S, 21 Tremont Row. o8

BOOTS AND SHOES.
THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies	Kid and Morocco and lace from		$1,25 to 1,50
do	do do Low lace	do	1,00 to 1,25
do	Gaiter Boots,	do	1,75 to 2,00
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do	Bronze and Fawn Ties,	do	75 to 1,12
do	India Rubbers,	do	75 to 1,00
do	Calf and Grain Ties,	do	1,00 to 1,50
do	Fur lined walking Shoes,	do	1,75 to 2,00
do	Lasting Lace,	do	50 to 1,12
do	Buckskin Ties, &c.,	do	1,25
Gents	Calf pegged Boots,	do	3,00 to 3,50
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do	Seal do do	do	2,00 to 2,50
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do	Water proof,	do	3,25 to 5,50
do	Cork sole,	do	6,50 to 7,00
do	Calf peg'd, sewed, high cut shoes,		1,50 to 2,00
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Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

LIFE SAVED AND THE DISEASED RESTORED. A little work entitled 'Facts and Information from distinguished Physicians, and other sources,' on the subject of solitary vice, with directions for the restoration of health when destroyed. We are told, and it is proved, that an evil is in our families and upon our persons, of which we had no apprehension. The facts are astounding! The subject is unobjectionally treated, and the work recommended by gentlemen of the first standing in the different professions, and by the current periodical press. Parents, every body, read this little book. For sale singly, 12 1-2 cents. A liberal discount made to those who buy to sell. At WILDER & CO'S, 71 Washington st. oct 22

MR. ELLIS'S SERMON ON DR. CHANNING. The influence of a great mind, when imbued with the spirit of the Christian Religion. A sermon preached in the Meeting House of the Harvard Church and Society in Charlestown on Sunday Oct. 9, 1842, on occasion of the death of Rev. W. E. Channing D. D., by George E. Ellis. Just published by W. CROSBY & CO., 118 Washington st. o22

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as the color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.
The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 166 Washington street, Boston. j21

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EDMUND B. WHITMAN.
Cambridge, Aug. 27.

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GANNETT'S TWO DISCOURSES,—An Address delivered at the funeral of Rev. William E. Channing, D. D., in the Federal street meeting house, October 7, 1842. A sermon delivered in the Federal street meeting house, in Boston, October 9, 1842, the Sunday after the death of Rev. William Ellery Channing, D. D., by Ezra S. Gannett, published by request. Published and for sale by J. MUNROE & CO. Price 25 cents for both.—No. 134 Washington street. n 12

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TRIBUTE TO CHANNING—An humble Tribute to the Memory of Wm. Ellery Channing, DD—a Sermon preached at West Roxbury, Oct. 9th, 1842, by Theodore Parker, Minister of the Second Church in Roxbury. This day published by TICKNOR, corner of Washington and School sts. o29

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